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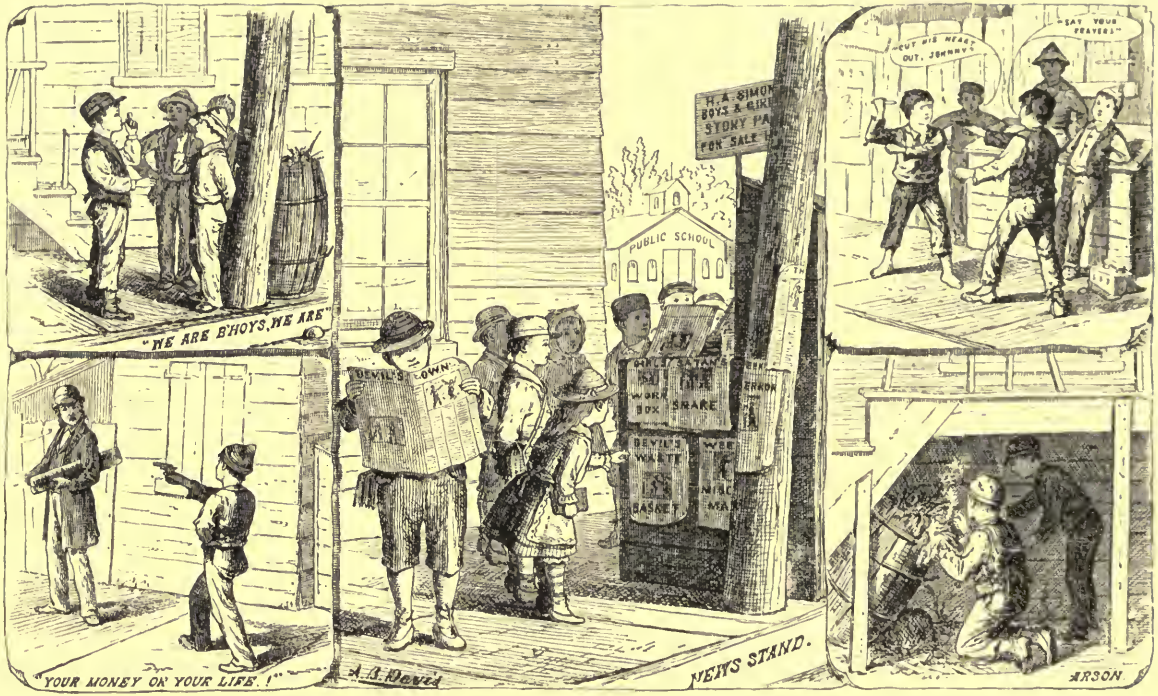

THE MODERN NEWS STAND AND ITS RESULTS.

TRAPS FOR THE YOUNG.

BY

ANTHONY COMSTOCK,

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(*Secretary and Chief Special Agent of the New York Society for the Suppression of Vice, and Post-Office Inspector*).

WITH INTRODUCTION BY

J. M. BUCKLEY, D.D.

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INTRODUCTION.

BEFORE any one consents to introduce a work written by another, three questions should be settled. These are: Is a book upon the subject needed? Is this book adapted to be useful? Is the author a person whose testimony is trustworthy and one who can be commended to the favorable consideration of those who respect the writer of the proposed introduction? Nor are these all the questions which naturally arise; for unless there be something said in the introduction which is not contained in the body of the work, it is superfluous to write anything but a simple word of commendation. Yet it would not be legitimate to introduce wholly foreign matter. Consenting to write the introduction to Mr. Comstock's work, implies that I have determined these inquiries in the affirmative.

The difference between an ingenuous and uncorrupted youth and one in whom vicious tastes and appetites have usurped dominion over the better nature, is as great as that between a healthy human body and one infected with a loathsome disease. It is a radical unlikeness as great as that which exists between an angel and a demon. The absence of knowledge of evil in youth has much more to do with innocence than many seem to fancy. For the passions are automatic and unreasoning; their uprisings are apparently natural, and when an evil thought is suggested to the mind of a youth who is unaccustomed to nalysis and a creature of impulse, it becomes a self-propagating seed of impurity. Under the law of Moses a man became ceremonially unclean who touched a dead body; under the laws of human nature the voluntary cherishing of an impure

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thought is moral uncleanness. Innocent youths are therefore exposed to danger of two kinds: that what is evil may be so presented that to their unsophisticated understandings it will not seem sinful; and that when it has entered their minds it will corrupt their hearts, engendering desires which will antagonize their purer aspirations. The great dramatist says:

> "And ofttimes, to win us to our harm,
> The instruments of darkness tell us truths,"

or what seem to be truths. An apostle declares that, also Satan cometh as an angel of light, and he is more dangerous then than when he roars as a lion. Every new generation of youth is sent out into the world as sheep in the midst of wolves. The danger, however, is not that they will be devoured by them, but that they will be transformed into wolves. Traps are laid for them in every direction,—traps which count upon their inexperience to gain the first entrance, but many of them are so ingeniously constructed, that, once in the trap, the victim will love it and press greedily forward, or even become a decoy to lead others into the same or similar meshes.

Warning, restraints, guidance and sympathy alone can save the youth. If the youth be not saved, the next generation must be corrupt. Every youth who goes astray is a man or woman lost for this world and for the next. This work lays bare these traps with a view, not of instructing youth in the wickedness of the world, but of arousing parents, teachers, and guardians to the work of saving them, and of pointing out the best means, as well as the necessity, of doing so. That such a book should be written, I have no doubt; that Mr. Comstock has had every opportunity to measure the evil and to accumulate the materials for its most striking presentation, and that he can point out what must be done, are obvious to all.

The reader will find that this work does not claim high literary merit. Its style is that of a man in earnest, who talks straight on, who tries to be understood, and to move the reader. No one but a person absorbed in a great work could

write as he does. His very blemishes are an evidence of his sincerity. Without approving all that he has done, I have on various occasions commended his work in general, and gladly do so now. Let "Traps for the Young" be widely circulated, not among the young, but among those who have the care of them, among all Christians, patriots, and philanthropists. For to save the young is the most important and the noblest work in which either young or old can engage.

J. M. BUCKLEY.

NEW YORK, November 13, 1883.

PREFACE.

EACH birth begins a history. The pages are filled out, one by one, by the records of daily life. The mind is the source of action. Thoughts are the aliment upon which it feeds. We assimilate what we read. The pages of printed matter become our companions. Memory unites them indissolubly, so that, unlike an enemy, we cannot get away from them. They are constant attendants to quicken thought and influence action.

Good reading refines, elevates, ennobles, and stimulates the ambition to lofty purposes. It points upward. Evil reading debases, degrades, perverts, and turns away from lofty aims to follow examples of corruption and criminality.

This book is designed to awaken thought upon the subject of *Evil Reading*, and to expose to the minds of parents, teachers, guardians, and pastors, some of the mighty forces for evil that are to-day exerting a controlling influence over the young. There is a shameful recklessness in many homes as to what the children read.

The community is cursed by pernicious literature. Ignorance as to its debasing character in numerous instances, and an indifference that is disgraceful in others, tolerate and sanction this evil.

Parents send their beloved children to school, and text-books are placed in their hands, while lesson after lesson and precept after precept are drilled into them. But through criminal indifference to other reading for the children than their text-books, the grand possibilities locked up in the future of every child, if kept pure, and all the appetites and passions controlled, are often circumscribed and defeated at its threshold of life. This book is a plea for the moral purity of children. It is an appeal for greater watchfulness on the part of those whose duty it is to think, act, and speak for that very large portion in the community who have neither intellect nor judgment to decide

what is wisest and best for themselves. It brings to parents the question of their responsibility for the future welfare of their offspring.

If a contagious disease be imported to these shores in some ship, at once the vessel and her passengers are quarantined. The port is promptly closed to the disease. The agent that brings it is estopped from entering the harbor until the contagion has been removed. It is the author's purpose to send a message in advance to parents, so that they may avert from their homes a worse evil than yellow fever or small-pox. Read the facts, and let them speak words of warning.

The author, during an experience of nearly eleven years, has seen the effects of the evils herein discussed. If strong language is used, it is because no other can do the subject justice.

This work represents facts as they are found to exist. If it shall be the means of arousing parents as to what their children read, of checking evil reading among the young, or of awakening a public sentiment against the prevailing wickedness of the day, the writer will be content.

If any one doubts the startling facts stated, let me here place on record my entire readiness to sustain my assertions with proofs.

Because men will deny, scoff, and curse is no reason why these truths should not be laid before the minds of thinking men and women. But few have had the opportunity of seeing and knowing the facts concerning the evils discussed in this book. For the sake of the thousands of children in the land, I appeal to every good citizen to carefully read the following pages, not to criticise, but to see what can be done to remedy the evils discussed.

Our youth are in danger; mentally and morally they are cursed by a literature that is a disgrace to the nineteenth century. The spirit of evil environs them.

Let no man be henceforth indifferent. Read, reflect, act.

ANTHONY COMSTOCK.

NEW YORK, Oct. 15, 1883.

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TRAPS FOR THE YOUNG.

CHAPTER I.

HOUSEHOLD TRAPS.

It is in the home that we must look for first impressions. Here the foundation of the character of the future man or woman is laid. Here the parent exerts an incalculable influence upon the offspring. Bright looks and sunny smiles beget joy and delight. Coarse expressions and hasty speech are closely followed. Anecdotes and stories are remembered and repeated as marvellous to tell, and anything that father or mother does is not questioned. What the parent allows is at once regarded by the child as "just the thing to do." Associations of good or evil nature are thus fixed in the mind in almost permanent character.

Evil thoughts, like bees, go in swarms. A single one may present itself before the mind. If entertainment be extended, or place be given it, at once this vile fellow is found to have an immense train in following. I repeat: their approach may be so secret and insidious, that but one may be discerned at first, and yet from all sides they will flock, darkening the eyes of the understanding, filling the ears of reason, until the danger signals can no longer be seen nor heard, and the poor victim swiftly becomes insensible to purity and virtue.

There is something wonderfully strange in the rapidity with which youthful minds take up lewd thoughts and suggestions. With almost equal ease they throw them off again, in the

hearing and presence of others. Lewd thoughts soon overcome native innocence. Once the mind becomes familiar with foul stories and criminal deeds, self-respect at length is lost, and vile suggestions flow freely from lips that before would have scorned them.

"Evil communications corrupt good manners."

Locke writes: "I think I may say, that of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their education. It is that which makes the great difference in mankind. Little or almost insensible impressions on our tender infancies have very important consequences; and there it is, as in the fountains of rivers, where a gentle application of the hand turns the flexible waters into channels that make them take quite contrary courses; and, by this little direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places. Imagine the minds of children as easily turned this way or that, as water itself."

Parents who are vacillating in principle, who give up conviction to expediency, who have no sense of honor, but let self-interest control in place of right, cannot expect their tender ones to develop into moral heroes under such influences. As well attempt to secure the perfection of the rose, in tint and odor, by placing a plant in a dark cellar where no light may come.

By means of judicious education our capacities of enjoyment may be enlarged and multiplied. Daily experience shows how susceptible the infant mind is of deep impressions.

Children of strong affections, lively imaginations, and animated characters are more easily dazzled and drawn away by the opinions and expressions of those with whom they come in contact, than those possessing more sluggish natures.

Hazlitt wrote that "intellect only is immortal, and words the only things that last forever." Such a reflection weighs with terrible force when we consider that one cannot get away from a book that has once been read. The companionship of thought is more constant than the closest friend. At

all times memory may bring it back. Unlike a visible enemy, it cannot be avoided, but once admitted to the shrine of our minds, it is there forever. The thought of the power of printed matter for good or evil is startling, and at times overwhelming. Authors who, for love of greed or love of sensation, publish to the world from their prurient imaginations impure and debasing thoughts—the noxious offspring of vice and immorality—have a terrible responsibility to answer for.

Consider some of the devices to capture the minds and imaginations of the young; some of the influences thrust upon the rising generations; some of the companions of the home; some of the traps which the spirit of evil is allowed to set in the home circle.

After more than eleven years' experience contending for the moral purity of the children of the land, and seeking to prevent certain evils from being brought in contact with this ever-susceptible class, I have one clear conviction, viz., that *Satan lays the snare, and children are his victims.* His traps, like all others, are baited to allure the human soul.

There is a great variety of traps used by mankind. These differ in their nature, form, and in methods of setting. For instance, the fox-trap, made of steel, with its saw-teeth jaws, is set with mouth wide open at the entrance of a burrow or in the path of sly Reynard, and covered from view with loose earth, in order to catch him as he goes for his daily food.

The box-trap, so easily constructed by every country boy, must be baited with a sweet apple to tempt the rabbit or squirrel.

The partridge snare must be suspended over the rotten trunk of some fallen tree, along which the festive bird drums his wings, or suspended over an opening in a bush fence with a cleared path strewn with squawberries to allure this sly bird into the fowler's hands.

A huge piece of tempting meat must be fastened in the bear-trap to entice bruin from his cave in the rocks and secure him as the trapper's prey.

The farmer places a chicken near the aperture in the foundation wall of the house or outbuilding, after he has concealed the trap for the mink or odoriferous chicken-thief, who sleeps by day and commits depredations by night if he would effect a capture. The housemaid knows that the trap requires a bait of fragrant cheese for the mouse or rat.

Satan adopts similar devices to capture our youth and secure the ruin of immortal souls. Some of these traps do not of necessity cause absolute ruin, others do. Some are comparatively harmless, others are dangerous in the extreme. Those referred to in this chapter are the weakest. They are not always vicious or criminal, except so far as they pervert the taste of the young and rob the child of a desire for study. Of this class the love story and cheap work of fiction captivate fancy and pervert taste. They defraud the future man or woman by capturing and enslaving the young imagination. The wild fancies and exaggerations of the unreal in the story supplant aspirations for that which ennobles and exalts. In brief, these stories, that make day-dreamers of our children and castle-builders of the student, are harmful just in proportion as these results are produced. In the home, at school, and even in the sanctuary during the solemn hours of worship on the Sabbath day, the day-dreamer wanders away in thought from all that is real and of highest importance, captivated by pictures and scenes that never can be realized. To one thus beguiled in youth the future has many sorrows; for while the victim seeks to realize his ideals in business prosperity, home, and wealth, the realities of life constantly bring disappointment and sorrow. They forget the sweet poet's admonition,

"Life is real, life is earnest."

Nourish a generation on this sort of mental food, and it must be apparent to any candid mind that it will be a generation devoid of taste for that which is pure and noble. This kind begets vapid, shallow-minded sentimentalists. The lofty thought they cannot understand. They would rate the most interesting

history as distasteful, the choicest essay or finest poetry as dry and uninteresting.

To capture at the threshold of life the fancies and hold them in bondage until fiction supplants the real and study becomes irksome, is cruel and evil. Proper ambition is stunted, and the inspiration of lofty aims is supplanted by the vain imaginings suggested by this kind of light literature.

Parents mourn that the child's mind does not go out after noble things. They cannot understand why it is thus. The *companion of the child's mind is exerting its sway*, and the evil one is spreading his kingdom. What I have said applies more directly to the deluge of cheap sensational stories than to the higher grades of novel reading.

In novel reading, however, in general, the tendency is from the higher to the lower rather than from the lower to the higher. There are grave questions in the minds of some of our best writers, and of our most thoughtful men and women, whether novel reading at its best does not tend downward rather than upward. Some have questioned whether persons reading such authors as Mrs. Southworth and Alexander Dumas advance in time to George Eliot and Sir Walter Scott. This grade is not discussed here. We consider only the purely sensational works of fiction. These create an appetite that is seldom surfeited. The mind grows by what it feeds upon. Something more highly colored and exaggerated is sought after. The imagination is walled in like a canal, and thoughts run down the grade until the mind is emptied of lofty aims and ambitions, and the soul is shrivelled.

As the evening moth disappears at the approach of day and returns at night to flutter about the lighted lamp, so these bats of fancy may disappear when the mind is occupied, only to return in the solitary hour to besiege the imagination, calling the thoughts away from the important things of life. The fancies, once turned in this direction, wear a channel, down which dash the thoughts, gathering force like a river as they move away from the fountain-head.

How many parents ever stop and reflect, in sober earnest, that the minds of their children are active and open to anything exciting; that the bright budding intellect grasps with eagerness every topic of thought that fancy paints? How often we hear from children, "Oh, tell us a story!" How frequently the group of romping boys and girls are subdued by a story, and how charmed a child becomes with but a simple tale or anecdote! Anything marvellous or exciting is quickly appropriated. Parents forget that they are expected and designed by an all-wise Providence to think and decide in these matters for their children.

Light literature, then, is a devil-trap to captivate the child by perverting taste and fancy. It turns aside from the pursuit of useful knowledge and prevents the full development in man or woman of the wonderful possibilities locked up in the child! Why rob the future ages of the high order of men and women, which would of necessity appear if the children of to day were properly cared for and developed in keenest intellect and highest morals?

Aside from the enslavements to imagination and taste from this class of publications, alarmingly prevalent, many of the stories, though free from crime, lack a moral, contain insinuations against truth, justice, and religion, and favor deceit and lying. The tone is not elevating. They pave the way for that which is worse. If children must have stories, let parents provide those that have a high moral tone—stories where the hero is not a thief, murderer, or desperado, but a *moral hero*, whose chief trait of character is standing for the right. Teach the children to emulate deeds of heroism; to stand for the right even though the heavens fall; never to be sneered or laughed into doing a mean thing, nor neglecting duty.

CHAPTER II.

HOUSEHOLD TRAPS (CONTINUED).

Newspapers.

ANOTHER fruitful source of danger to the youth is the sickening details of loathsome crimes as they appear in many of our daily papers.

The daily papers are turned out by hundreds of thousands each day, and while the ink is not yet dry the United States mails, the express and railroad companies, catch them up, and with almost lightning rapidity scatter them from Maine to California. Into every city, and from every city, this daily stream of printed matter pours, reaching every village, town, hamlet, and almost every home in the land. These publications are mighty educators, either for good or for evil. Sold at a cheap price, from one to five cents each, they are within the reach of all classes. More: they enter the homes—often files of them are preserved—and are especially within the reach of the children, to be read and re-read by them. The father looks over his paper in the morning to ascertain the state of the market, to inform himself as to the news of the day. His attention is attracted by the heavy headlines designed to call especial attention to some disgusting detail of crime. A glance discloses its true character. He turns away in disgust, and thoughtlessly throws down in the library or parlor, within reach of his children, this hateful, debauching article, and goes off to business little thinking that what he thus turns from his child will read with avidity.

There is a wide difference between publishing *a fact* of a crime committed and making a *sensational article* or *short story*, containing all the foul doings of corrupt men and women. It

is bad enough to advertise crime by announcing the simple truth that a man has been murdered, that a pure girl has been ruined, that persons living in decent society have been divorced, that some man of high standing has been tempted and fallen, that some store has been robbed, or any other of the long catalogue of crimes has been committed ; but to give the secret doings and minute methods of any and all of these criminals, and then add a display of type to call especial attention to these vile doings, is often a gross outrage upon common decency.

If a man goes about removing swill and slops he is called a scavenger. If a person goes about selling diseased meats, decaying fruits, or watered milk, he is at once handled severely by the press of the land. Let a man be discovered throwing a barrel of Paris green or arsenic into Croton reservoirs, and he would be almost lynched. What name shall be applied to the newspaper that gathers up the letters of the libertine, the secret doings of the rake, the minute descriptions of revolting crimes, the utterances of lips lost to all shame, the oozing of corruption from the debauched, and then weaving that into a highly sensational story, decks it with flying colors and peddles it out each day for the sake of money ! Be the editor's position what it may, he may roll in wealth and stand at the head of society, such a practice continued in, when he knows that his paper is entering the dwellings of youth, deserves to be characterized by every decent man and woman as beneath the calling of a scavenger. Universal though this practice be, it is nevertheless in fact a collecting of the putrid doings of criminals and selling them as wares of merchandise. They make these sensational *details* of crime their stock in trade. Is it not time for respectable publishers to turn upon this degrading practice and crush it out of existence ? It can easily be done if those who sit at the head of these mighty enterprises will each one in his own paper forbid that their sheets be longer defiled by these details. Let the press, that mighty agency for good or evil, cease to display wickedness and sneer at religion. In

place of the leaded type at the head of the columns of shame, place them at the head of deeds of moral excellence. In place of sneers against moral reforms, extol the lofty and good, and seek out the secrets of virtue and display them, and in a few years the fruitage of this kind of seed-sowing will be a generation with lofty aims. Surely the harvest of criminals and weak-minded men and women is sufficient to satisfy any but the totally depraved.

These details familiarize their readers with crime ; they even tend to glorify it. A simple statement that a foul deed has been committed is sufficient to acquaint the public with that fact. The youth who reads the loathsome details as above described might almost as well pass his time in the society of criminals. He could scarcely learn more of vice if he associated with thieves, murderers, libertines, and harlots. The presence of the criminal would inspire a fear, and their coarse loud talk ungarnished by an editor's pen would disgust and in part counteract the force of an evil example. The story in the paper puts them in precisely the same companionship, without the power by its presence to create the checks of fear and disgust.

Is it too much to ask of the mighty press of the land that accounts of crimes shall not be wildly sensational nor specific, and especially that those against purity shall not be set forth with prurient minuteness ?

Again, aside from educating and familiarizing our youth with crime, they furnish a fruitful topic of secret conversation for the child with the playmate. Few children ask information on such matters from their mothers. They would be ashamed to let their parents know that they think anything about such things. A mingling of shame and curiosity to know more prompts them to practice deceit, and pretend ignorance if perchance allusion be made to these offences, while at the same time they are on the alert for anything bearing on these vile subjects.

Our youth are thus easily and early introduced into the history of secret workings of the depraved.

These are snares to corrupt by familiarizing the mind with evil and leading thought down to the sinks and slums. They stimulate ambition to imitate deeds of bloodshed and desperation. They are worse than a scourge to our children. They make a pure mind almost impossible. They open the way for grossest evils. Foul thoughts are the precursors of foul actions.

Again, these details serve as fingerboards to point the mind of the child to that which follows in their wake. They are spies, creeping into our homes, moving in the midst of youth, leading them from under the parents' watchful restraint and care.

Another view. There is another element for evil on the increase. What parent would permit a child to go and spend an evening in the congregation of the scornful, to hear the great American blasphemer for "fifty cents per head" sneer at religion, scoff at heaven and heavenly things, and blaspheme his Maker? Yet, guard the child as you will, the next morning this poison will be served up in the daily paper, and thrust upon your child in the home, unless it be intercepted and destroyed. This deadly stream thus poured into thousands of homes is breeding scoffers and breaking down the restraints and counteracting the sweet influences of religion. Remove the thought of the certainty of a final judgment or the existence of God from the mind of many youth, and you have bid for a life of self-gratification and sin.

Weekly Papers.

Again, the accounts of crimes thus daily appearing furnish the subject-matter, the very essence of the vile weekly journals that pollute the land. Few are aware of the fact that many of the items that are so revolting when condensed and grouped together in the illustrated papers of crime are the very same items scattered one by one each day during the week, by the daily press. A cheap woodcut is added to the display type of the daily press, and we then have a thing so foul that no child can

look upon it and be as pure afterward. What would be thought of the man who would make a business of collecting and exhibiting in public photographs of all the different forms of disease? Yet the foul outcome and products of crimes, as displayed from news-stands and shop-windows, are none the less offensive to common decency, and are more destructive to good morals.

These weekly illustrated papers are stanch, well-constructed traps of the devil, capable of catching and securely holding the mind and heart of the young, until they yield a ready service to the father of all evil. The men who thus run a muck-rake through the slums and sinks of crime, and then, for the sake of making money, do not scruple to send innocent youth headlong to ruin, are greatly offended if aught be said against their enterprises. They will tell you with great unction, "We're gentlemen, we are," "There's a demand for these papers, or we should not print them?" Yes, the daily descriptions of offensive crimes has prepared the way for this vile trash—has so familiarized the public mind with these shocking things that Pope's words receive a new meaning :

> "Vice is a monster of such frightful mien,
> That, to be hated, needs but to be seen;
> But seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

Thus the tender years of childhood and youth are exposed to agencies of evil with the tacit permission ofttimes of the parent and guardian. Into the very family circle these educators are allowed to come, encouraging, ay, nourishing by their secret influences the inborn tendency to wrong-doing. In such an atmosphere many youth grow up to maturity. The frivolity of social life, the sneer at religion, the mocking laugh of boon companions, the ribald joke now so often heard among young men, render doing right hard and difficult. The habit of slighting holy things becomes fixed, the conscience becomes seared, and wrong-doing is almost second na-

ture. The shrugged shoulder, the tossed head, the curled lip, the winking eye of evil companions more than counteract the pleadings of the mother, the affectionate admonition of the father, or the faithful words of the pastor. These slights put upon religion and upon standing for the right require moral courage to overcome, and till this is exercised the downward tendency grows stronger and the upward weaker.

Prayer is forgotten, or exercised only when conscience and remorse can no longer be borne. The habit of supplication learned at the knees of a sainted mother is soon neglected, and resorted to only as a means of relief at night, when alone and a dread of the future steals over the victim. Formal and cold as this exercise may be, by the grace of God it is no doubt often the very thing that saves our youth from the curse and final ruin, the outgrowth of the seeds of corruption sown by vile reading. Let not the mother's heart faint nor grow weary. Instil in early youth thoughts of God. Train your children to habitual calling upon God in prayer, and you will thus start a little fire that will perchance burn its way through the accumulated follies of youth, and in after years reclaim your otherwise lost child.

A terrible responsibility rests upon parents who fail to early store their children's minds with wholesome thoughts, and protect them from the foul and criminal literature so fearfully prevalent.

In concluding this subject, permit a practical suggestion.

Parents have a right, and *it is their duty*, to close the door of their home against these evils. It is not infringing the liberty of the press to say, "These influences shall not enter my home, where my beloved children dwell."

Again, let every decent person refuse to contribute the price of an issue to the support of any journal that precipitates upon the community this foulness.

Let no patriot, no person who has the welfare of the rising generation at heart, patronize any person who exposes to public view or keeps for sale the vile and crime-full illustrated

papers of the day. There are plenty of illustrated papers to be had which are free from these evil influences, *and these have first claims upon respectable patronage.*

We require an enlightened public sentiment to check these streams of corruption.

Patronize no news-stand where these criminal papers are kept for sale.

CHAPTER III.

HALF-DIME NOVELS AND STORY PAPERS.

And it came to pass that as Satan went to and fro upon the earth, watching his traps and rejoicing over his numerous victims, he found room for improvement in some of his schemes. The daily press did not meet all his requirements. The *weekly* illustrated papers of crime would do for young men and sports, for brothels, gin-mills, and thieves' resorts, but were found to be so gross, so libidinous, so monstrous, that every decent person spurned them. They were excluded from the home on sight. They were too high-priced for children, and too cumbersome to be conveniently hid from the parent's eye or carried in the boy's pocket. So he resolved to make another trap for boys and girls especially.

He also resolved to make the most of these vile illustrated weekly papers, by lining the news-stands and shop-windows along the pathway of the children from home to school and church, so that they could not go to and from these places of instruction without giving him opportunity to defile their pure minds by flaunting these atrocities before their eyes.

And Satan rejoiced greatly that professing Christians were silent and apparently acquiesced in his plans. He found that our most refined men and women went freely to trade with persons who displayed these traps for sale; that few, if any, had moral courage to enter a protest against this public display of indecencies, and scarcely one in all the land had the boldness to say to the dealer in filth, "I will not give you one cent of my patronage so long as you sell these devil-traps to ruin the young." And he was proud of professing Christians and respectable citizens on this account, and caused honorable

mention to be made of them in general order to his imps, because of the quiet and orderly assistance thus rendered him.

Satan stirred up certain of his willing tools on earth by the promise of a few paltry dollars to improve greatly on the death-dealing quality of the weekly death-traps, and forthwith came a series of new snares of fascinating construction, small and tempting in price, and baited with high-sounding names. These sure-ruin traps comprise a large variety of half-dime novels, five and ten cent story papers, and low-priced pamphlets for boys and girls.

This class includes the silly, insipid tale, the coarse, slangy story in the dialect of the barroom, the blood-and-thunder romance of border life, and the exaggerated details of crimes, real and imaginary. Some have highly colored sensational reports of real crimes, while others, and by far the larger number, deal with most improbable creations of fiction. The unreal far outstrips the real. Crimes are gilded, and lawlessness is painted to resemble valor, making a bid for bandits, brigands, murderers, thieves, and criminals in general. Who would go to the State prison, the gambling saloon, or the brothel to find a suitable companion for the child? Yet a more insidious foe is selected when these stories are allowed to become associates for the child's mind and to shape and direct the thoughts.

The finest fruits of civilization are consumed by these vermin. Nay, these products of corrupt minds are the eggs from which all kinds of villainies are hatched. Put the entire batch of these stories together, and I challenge the publishers and venders to show a single instance where any boy or girl has been elevated in morals, or where any noble or refined instinct has been developed by them.

The leading character in many, if not in the vast majority of these stories, is some boy or girl who possesses usually extraordinary beauty of countenance, the most superb clothing, abundant wealth, the strength of a giant, the agility of a squirrel, the cunning of a fox, the brazen effrontery of the most

daring villain, and who is utterly destitute of any regard for the laws of God or man. Such a one is foremost among desperadoes, the companion and beau-ideal of maidens, and the high favorite of some rich person, who by his patronage and indorsement lifts the young villain into lofty positions in society, and provides liberally of his wealth to secure him immunity for his crimes. These stories link the pure maiden with the most foul and loathsome criminals. Many of them favor violation of marriage laws and cheapen female virtue.

One day while riding on the cars I purchased a copy of one of these papers. It is claimed to be "high-toned." The reader may judge of the *tone* when he learns that the copy now before me contains made-up stories with the following crimes woven into them. It must be premised that the following is taken from a single issue, and from parts of continued stories. To complete the grand total of infamies it would be necessary to commence at the beginning and go to the end of the fractional parts of the tales from which these extracts are taken.

The gist of these stories consists of—

A conspiracy against a school-girl.

One girl hired to personate a rich girl and marry a villain in her stead.

A man murdered by being blown up by explosives.

A beautiful girl, by lying and deceit, seeks to captivate one whom she loves.

Six assaults upon an officer while resisting arrests.

A conspiracy against an officer to prevent the arrest of a criminal.

A burglary.

An illegitimate child.

A woman murdered by masked burglars.

An attempt to force a beautiful girl to marry a scoundrel to save her benefactor.

Two attempts to coerce a girl to marry against her wishes.

One woman who died in New York comes to life in Italy.

Two attempted assassinations.

One confidence operator at work to swindle a stranger.

An assault on the highway.

A hired assassin.

A massacre by Indians.

One babe stolen to substitute for another.

An attempt to murder a child.

Two women concealing their secretly-born babes.

A rich man is confronted in a castle by a woman he has ruined, who raises such an outcry that he becomes purple and rigid, while blood gushes from his mouth. The woman takes a vial from her pocket and instantly cures him.

One case of clandestine correspondence and meetings between a girl and her lover. This results in the girl running away at night and getting married to hide her shame. This is followed by a scene in their room, where the husband refuses to acknowledge his wife publicly; she being in a delicate condition pleads to have the marriage made public. The husband dares not do this for fear of arrest for other crimes.

In addition to the above horrors, as a catch-penny advertisement to "give tone" to this paper, on the fourth page appears a portion of a sermon by a celebrated Brooklyn divine.

As if it were an antidote to the sermon, and for fear some good might possibly be done by it, directly following the sermon is a story of a heartless wretch who had married a young lady of "princely beauty." He soon deserts her and marries a haughty rich young woman. On the way from the wedding ceremony he passes his first bride, who falls dead lisping his name. The story leads this heartless villain to his new and elegant home, and makes him say:

"Not within sight of my window could I bear the narrow mound; not within sound of the voice of my haughty titled bride should she lie. So I carried her away . . . still in her bridal gown of white, to rest forever."

Was ever such sacrilege! such a mixture of the sublime and villainous! such a monstrous attempt to serve the devil in the livery of heaven!

A sermon in such a place! *Two* columns of a sermon to help sell *thirty-four* columns of such diabolical trash! Such publications do more to debase the young than an endowed chair in every college in the land will or can do to ennoble them.

Let every candid reader say, after noting the above bill of fare, whether or no this is a fit "companion" for the "fireside" for any person, old or young.

Again, many of these publishers weave a tale upon some startling crime, such as the Phœnix Park assassins of Ireland, or on the exploits of some bandit, and add to the real crimes most monstrously absurd exaggerations, dragging some beautiful girl through all the mire of the most bloody scenes, or making some boy a victor over the most brutal of man-butchers, endowing him with abilities which eclipse the shrewdest detective genius! These stories familiarize one with the horrors of murder and carnage, adding to them the seductive excitements of fiction.

A word about bound books.

Recently I purchased a book offered for sale on the railroads, and recommended by the newsboy on a train on the Lake Shore and Michigan Southern Railroad as the "boss book," the "fastest selling book of the day." The web of the story consisted of four murders, three highway robberies, two burglaries, one blackmailing scheme, three attempts to murder women, one attempt to poison a young woman, two conspiracies to ruin a pure girl, one den of counterfeiters in full blast, two gambling hells, one confidence game, one brothel, procurers abducting a young girl for a rich man, three cases of assault and battery, one street fight, two dens of thieves, one forced marriage, two suicides, and oaths, lies, wine-drinking, smoking cigars, *et cetera.* The character that figured throughout all this was a beautiful young wife, who was the murderess and principal actor in all these horrible and disgusting scenes.

Again, these stories give utterly false and debasing ideas of life. All high moral purposes are made to give way to self-

gratification. The great safeguard of human society—reverence to law—is broken down. Disobedience to parents is encouraged. The healthful restraint of parental authority is treated as a species of tyranny which the hero first chafes under, then resists, and lastly ignores.

The boy cheats himself by imagining he is doing a manly thing when he naturally follows a base example. To the child that chafes under home restraint, having taken the initiative step to ignore proper authority, a dangerous and lawless life comes easy.

Again, these stories breed vulgarity, profanity, loose ideas of life, impurity of thought and deed. They render the imagination unclean, destroy domestic peace, desolate homes, cheapen woman's virtue, and make foul-mouthed bullies, cheats, vagabonds, thieves, desperadoes, and libertines. They disparage honest toil, and make real life a drudge and burden. What young man will serve an apprenticeship, working early and late, if his mind is filled with the idea that sudden wealth may be acquired by following the hero of the story? In real life, to begin at the foot of the ladder and work up, step by step, is the rule; but in these stories, inexperienced youth, with no moral character, take the foremost positions, and by trick and device, knife and revolver, bribery and corruption, carry everything before them, lifting themselves in a few short weeks to positions of ease and affluence. Moral courage with such is a thing to be sneered at and despised in many of these stories. If one is asked to drink and refuses, he is set up and twitted till he yields or is compelled to by force. The idea of doing anything from principle is ridiculous in the extreme. As well fill a kerosene-oil lamp with water and expect a brilliant light. And so, in addition to all else, there is early inculcated a distaste for the good, and the piercing blast of ridicule is turned upon the reader to destroy effectually all moral character.

Many critics seem to think it necessary to quote liberally from these authors, to show the dialect or to expose to public contempt the coarse language and worse morals. It is not the

writer's purpose to quote these expressions or name these publications. Those who are informed on this subject know what is meant, and others need not know further than the *effects*.

I proceed to give a truthful synopsis of one of the "ten-cent" pamphlets recently issued by a publisher of boy literature in New York City.

This book opens with an account of an assault on a woman. It contains a number of shooting scenes. It tells of several seductions and murders. It describes with minuteness of detail a burglary, and a den of thieves from which a band of burglars and assassins is hired. It gives an account of a gambling saloon, where a young man wins $30,000, which in turn is won from him by a beautiful woman, whereupon he drinks to the health of King Death and shoots himself dead. There is an account of a negro and a beautiful but abandoned woman making their home in a cave, where in four days they dig gold to the amount of $1,750,000, to which they add $200,000 by speculation in Wall Street. There is a story of a man illegally imprisoned and bound to an iron bedstead. Several prisoners are walled into a room and left to die, and the monstrous story ends with the man on the iron bedstead calling a fellow-prisoner to him, when he discovers that he is his father. Thereupon the son fastens his teeth into the throat of his father and they die together.

This book is in the possession of the present writer, and can be seen by any one who wants corroboration of the foregoing statement.

Think of feeding the youthful mind on such carrion, of distorting the imagination by putting such abominations before children. From examining a large number of these stories, I can say that the moral in a vast number is not one whit better than the above. Trick and device, lying and deceit, dishonesty and bloodshed, lawlessness and licentiousness, is the lesson taught in most of these stories.

These boy and girl devil-traps are ruining hundreds of youth. Boys read these stories almost incessantly after once a

taste is acquired. The loftiest ambition inspired by many of these senseless exaggerations is to be a "tough." It is but a few weeks ago that three young men under twenty years of age burglariously entered a saloon at night for the purpose of robbery. They were all sons of respectable parents, but these "hurrah-for-hades" publications had done their work. While robbing the saloon, the proprietor heard them and came down to protect his possessions. As he came down the stairs the eldest of the trio deliberately drew his revolver and shot him down. After arrest this young murderer said, when it was announced that the man was dead, "Well, I must be a tough if I have killed a man." Again he said, "A fellow is not considered a tough till he has downed his man." These murderers have all since been convicted and sentenced, and the publishers of this kind of murderous literature can boast of three more victims—another certificate to these cancer-planters that their productions are "death sure." This young man has since been hanged at the Tombs in New York City.

There is a good deal of monkey in a bad boy. He delights to imitate, and imagines himself capable of enjoying all the celebrity with which his mind surrounds the character he has read about.

Not long ago at the Tombs a boy twelve years of age was brought in for felonious assault, and held to await the results of shooting another boy of about his own age. It came out in evidence that four boys were gambling at cards. One of them told this boy, in a controversy they got into over a piece of pencil, he lied. This youthful gambler, acting out the story, arose with impressive dignity, no doubt, and said, "Johnny, that's got to be wiped out with blood," and drawing his revolver sent a bullet into the head of his little companion.

A lad sixteen years of age, after reading about train wrecking, tied a log across a railroad over a culvert, and then deliberately stationed himself upon the top of a rail fence in a field a short distance away to see a train wrecked. Providentially the engineer saw it in time to slow up, so that but slight dam-

age was done his train, and but one man killed. After the arrest of this desperado, he said he "had been reading about a train which had been wrecked, and thought he would like to see one himself."

Last April another lad, fifteen years of age, was arrested after three attempts to wreck a train just beyond Saratoga. Pleasant thought for the traveller, that we are safe from the armed brigands of Italy and the outlaws of the plains, but in imminent danger from schoolboys crazed by the accursed blood-and-thunder story papers! Only five cents apiece! Step up, parents, and buy a cheap way of getting rid of your boys! Supply these books and papers, and your boy will soon be behind prison-bars and be off your hands.

Satan is more interested in the child than many parents are. Parents do not stop to think or look for their children in these matters, while the arch-enemy is thinking, watching, and plotting continually to effect their ruin.

Thoughtless parents, heedless guardians, negligent teachers, you are each of you just the kind that old Satan delights to see placed over the child. He sets his base traps right in your very presence, captures and ruins your children, and you are each of you criminally responsible.

Take further instances of the effect of this class of publications, and then say if my language is too strong. Does it startle and offend? To startle, to awaken, to put you on your guard, to arouse you to your duty over your own children, is my earnest purpose. *Your child is in danger of having its pure mind cursed for life.*

A few months ago, in a small town in Massachusetts, I arrested a young man about twenty-one years of age, for sending most obscene and foul matter by mail. He was in the field with his father at work at the time of arrest. He desired to go to his room to change his apparel before going to court. While in his room, and up to the moment of the finding of a pile of these vile five-cent story-papers in one corner, he had been perfectly cool and stolid. When these were discovered,

he started as though a nest of adders had been opened, and said with great feeling, "There! that's what has cursed me! That has brought me to this!"

A short time ago a lad about thirteen years of age ran away from home. He had played truant from school, and had been punished by his parent. This was too much for him. No boy in the ten-cent story would stand that! He joined a band of youthful robbers, who had a rendezvous in an old unoccupied house. He was initiated at night, with ceremonies and a solemn oath to secrecy, after which a banquet was served. A short while afterward he was arrested for picking pockets, tried, convicted, and sentenced. After sentence, with the braggadocio of a hardened criminal, he said he thought "a dime novel could be written about him; he had read lots of them."

For the benefit of boys who think the imitation of the careers portrayed in these vile stories such a smart thing to do, let me just here present the experience of one lad who ran away to become a hero.

He, like many others, was ensnared by these crime-breeding stories, upon which he had been feeding. He thought it would be a grand thing to pattern after the deeds of valor (?) he had read about, and so find fame and glory. He gathered a little money together, and ran away from home. This is commonly the first scene in the story. His money soon gave out, but no glory or fame came. He went to New Orleans, there had an attack of fever, and came very near dying among strangers. After that he went to Galveston, where he broke his arm. Then he stole a ride to Houston on a freight train, and there was pushed off the train, breaking two ribs. After recovering he was wounded by a pistol-shot, and then got into a fight and was beaten almost to death. After this, to get a living he had to sell papers, black boots, work in a livery-stable, theatre, restaurant, cut heavy timbers, and herd cattle on the plains in the far West.

Another illustration is the story as told by Mrs. Marie B. Williams, in the *Congregationalist* of September 28th, 1881.

In a drunken brawl a young man had stabbed a loafer who taunted him upon his being a judge's son, and by speaking insultingly of the youth's mother. The boy in a rage flew at the man and stabbed him, and, in turn, was badly beaten over the head, receiving fatal wounds. This youth had run away from home, and was homeless and friendless when this good Samaritan found him and ministered to him, by providing comfortable lodgings, interesting friends in his behalf, and securing a nurse to care for him. I let this lady tell the story in her own words, and I ask closest attention to the awful tale of wreck and ruin as it falls from the lips of the youthful victim.

"'Yes, I'm the son of Judge W., of Mississippi,' he said, 'but I would never have told it if the doctor hadn't confessed to me I couldn't live long. I made him tell me, you see, and I don't much care.'

"'Do you not wish me to write to your father?' I asked.

"'No, indeed, not until it's all over. I ran away a year ago.'

"'Were your parents unkind to you that you left them, and won't you let me tell them your situation?'

"'Unkind!' he repeated, with a sob; 'oh, I only wish I could remember a single harsh or unjust word from them. That would be a little excuse, you know. No, they were only too indulgent. I was a little wild then, and I've heard father say after I'd sowed my wild oats I'd come out all right. It's been a heavy crop, hasn't it? I think he forgot that if you sow the seed you're bound to gather in a harvest. This is mine.'

"'I can't understand why you left good parents and home,' I said.

"'Wait a minute; I'm coming to that. I'm almost ashamed to tell, it sounds so silly. You see I had been reading a great many stories of adventure. I bought every new volume as it was issued, particularly the —— series.' [I will not name the volumes he mentioned, for they are no worse than

thousands of others.] 'My parents did not disapprove of these books, and never questioned me about them. They did not suspect how tired I was growing of my dull life, and how I longed to imitate some of my plucky young heroes. I thought as soon as I was free, adventures would pile in upon me. Then *freedom* was such a great thing.'

"I interrupted him, 'How is it possible that you, whose education had been so carefully carried on, who can even appreciate the beauties of classical literature, could be influenced by that trash?'

"'I don't know, but I was. Perhaps I really didn't what you call "appreciate" better things, but just learned them by rote because I liked the sound. They didn't seem to belong to my real life, but these stories did. They were boys like myself who did these wonderful things, and who were so brave and reckless, and they lived in a world like ours. Well, I ran away; I always had plenty of money, and it didn't give out till I got to Mexico.'

"'Did you write to your parents?'

"'I left a letter telling them I wanted to enjoy a free life and depend on myself. When I was tired I could always come home, I told them, and they must not fret about me.'

"'But why did you not return? It could not have taken you long to find out that you were deceived, and that running away did not turn you into a hero of adventure?'

"He laughed a hard, bitter laugh. 'Oh, I had adventure enough, but it wasn't of the heroic kind. I got down so low, with drinking and gambling and low associates, that I didn't even like to think of home. Can you understand it, for I can't? I had been carefully raised. My associations were among refined, virtuous people, yet I went down into that hog's wallow as if I had been born to it.'

"'Were you never disgusted, never repentant?'

"'Sometimes, for a minute or two, but then a drink or so brought me round again. Oh, if I could only blot out that wicked time.'

" ' Make a point for a new life,' I said.

" ' I can't. If I try and have better thoughts, the scenes of vice come right back to me like a slap in the face. They're burned in. I can't get rid of them. When you read the Bible to me, I see the faces and I hear the words which filled those terrible dens, and I can hear nothing else. They come, too, between me and the memory of my precious mother. How dare I think of her? Oh, I couldn't look in her dear face again.' . . . He said one day, ' They will forgive me, and they will not realize how low I could fall. But if they saw me, why it would haunt them. Tell them I was penitent, but don't tell all. But warn all young people whom you know to let those foolish books alone. They're very silly, but they do harm to many, and they've ruined me. They take you one step on a bad road, and the rest comes quick and easy.'

" He was very humble and penitent toward the last, but still between him and the most comforting gospel promises came that veil of past sin.

" ' If through His infinite mercy I am ever forgiven,' he said faintly, ' don't you think that I will cease to remember? How could I enter heaven with those polluting memories clinging to me. Oh, if I could only forget.' "

Such are some of the real experiences of dime-novel runaways.

A few months ago a young lad who had been caught by this kind of trap organized a company of boy bandits to go to Texas. They had their rendezvous in a cave in the woods, and prowled about the country armed with knives and revolvers. At night by twos and threes these little villains would patrol the highways, robbing passers-by. At last the leader started out, determined to secure funds for three of them to go to Texas with at once. A gentleman approached. This little fifteen-year-old murderer fires three shots after demanding " Your money or your life." One ball struck the man's suspender buckle and glanced off, one his pocketbook, and the other wounded him in the thigh. These youthful bandits, then

thoroughly frightened, rushed to their cave, changed their clothes, and then, with reckless bravado, after the fashion of the stories, walked forth as interested spectators of what was going on. At last they were arrested, indicted, and the leader was sentenced to eight years' imprisonment.

Three boys, aged nine, twelve, and thirteen, were arrested about two o'clock A.M. one night in New York City some months ago. Four loaded revolvers were found in their possession, and a quantity of these foolish stories. They had run away from respectable homes in Worcester, Mass., and were on their way to Leadville to seek their fortune. The younger one had stolen twelve dollars from his employer, and with this these babes had armed themselves at a junk-store and then set out. The act of these three boys starting in life, and going to Leadville on a capital of twelve dollars, is no more absurd than are the most of the adventures published for our boys and girls in the cheap papers and novels of the day.

A young lad fourteen years of age, of respectable parentage, was a short time ago apprehended by the writer for stealing twenty dollars from his brother. He had in his pocket one of these papers. He promised to reform, and that he would not read these papers any more. A short time afterward he was again overhauled for a like offence, and had two of these abominable papers of the five-cent series in one pocket, a package of cigarettes and a piece of plug tobacco in another, and his plunder in another.

A neighbor called upon me one day to assist him in discovering a thief who was systematically robbing him and his friends in his house. Suspicion pointed to a young lad about seventeen years of age, in his employ. I interviewed the lad. At first he was defiant, and dared me to arrest him ; then he began to threaten that he would show me up for making him out a thief ; then he tried the pathetic and wept copious tears, and talked about ruining a poor boy. Every move he made he furnished me proof of his guilt by acting out the different characters of the stories. At last he did what I have never yet

seen in this class of papers—to wit, he confessed his guilt. I then asked him what he had been reading. He named two papers of the kind now under discussion, and added, "I never thought of stealing until I began to read these stories."

A sad sequel to this incident is, that notwithstanding his employer forgave him and kindly retained him in his service, yet he had taken one false step, and others naturally followed. It was but a short time afterward that the employer had to discharge him, as he was so diseased that he had to be turned away like the leper of old, because of his dissipation.

The following is cut from one of the daily papers of recent date, and not only illustrates the fearful crimes children can be guilty of, but also shows the sensational and encouraging tone of the editor in announcing the fact:

"*A Youthful Garroter and a Brave Little Maid.*—Charlie Gustin, a portly little gentleman of the mature age of nine, who lives at No. 15 Nassau Street, called yesterday at No. 62 Broadway and took his little six-year-old sweetheart, Lena Calhoun, out for a walk. They stopped at an old woman's stand, and the lad bought the girl an orange. He offered in payment a one-dollar bill, but before the old woman could take it, Martin Sullivan, a twelve-year-old highwayman, who resides, when he is not on the road, at No. 45 Washington Street, threw his left arm around Charlie's neck after the style of a finished garroter, silenced his call for help, and with his right hand he seized the bill and started to run. But the brave Lady Lena caught hold of Sullivan's legs and held him firmly, aided by Charlie, until a towering policeman came up and carried him off to a dungeon vile."

As showing that the writer is not alone in his views as to the thorough and complete education given our youth by these publications, read what the "funny man" of the New York *Times* satirically says, in his most admirable article on "Juvenile Education," printed in that paper recently:

"No one who has made a railway trip this summer, and incidentally examined the 'news offices' in country towns in

search of something to read, can have failed to notice with pride the splendid educational advantages which are offered to the youth of our happy land. The dime novel is more plentiful than the sands of a reasonably large sea. The old-fashioned schools doubtless give a certain amount of instruction in worthless branches of knowledge, such as arithmetic, writing, and spelling, but they no longer have any important share in developing the character of boys, and of fitting them for the active duties of criminal life. The dime novels, that every boy buys or borrows, are the grand agency in developing character, and one may well feel proud of the admirable and thorough manner in which, for the most part, the work is done.

"In the department of murder the instruction given by the dime-novel writers is all that could be desired. There is not a possible method of murder that is not fully described and illustrated by brilliant examples in these admirable educational works. Our boys are taught where and how to deal effective stabs, in what part of the body to plant pistol bullets to the best advantage, and how to handle poison skilfully, and without too great danger of detection. Not only are they taught how to kill, but what is of far more consequence, they are deftly led to look upon murder, not as a repulsive and dangerous task, but as an elegant and desirable recreation."

What is so well and sarcastically said about educating our youth to murder applies to all other felonies, and what he says about dime novels as educators applies with equal force to the sickening details of revolting crimes as published in the daily papers.

Again, this kind of matter leads boys many times to believe that recklessness and daring are signs of smartness and greatness, and that to act out the story or to imitate the hero makes them heroes, and covers them with the same halo of glory which they conceive as surrounding their favorite in the story.

In March of last year a boy eleven years of age committed a burglary on a store at Red Bank, N. J. He entered the store

by removing a pane of glass, and then, reaching through, he unlocked the back door. He imagined himself "hail fellow well met" as soon as he secured the money in the cash-drawer and went out and spent it lavishly, treating people he met. He filled his pockets with cigars and cigarettes, which he also freely dispensed. When arraigned in court after being arrested, he boldly denied his guilt, but afterward confessed. To show that he was full fledged, let me add his remarks to his poor, heart-broken mother. She came into court. When she asked him a question, he turned upon her, and in loud, defiant tone said to her, "Shut up! Who's runnin' this thing, me or you?" When taken to jail he was surrounded with boon companions, with whom he laughed and talked in the most nonchalant manner.

In May last a lad but sixteen years of age was arrested for murder. He shot his step-mother, and then, after robbing her in the most heartless manner, left her to die while he went out, bought him a new suit of clothes, and then went over to the Bowery to carouse with his low companions. He was arrested in a shooting-gallery, and when asked why he shot his mother, replied, "I shot her because I wanted money."

If any one doubts this phase of crime in the young, let him spend a week of observation in the criminal courts in New York City.

Another feature is that these stories suggest a ready means of revenge when the mind of the youth becomes excited from some crossing of his views or some fancied insult.

When passion is aroused, the hand instinctively follows the turn of thought suggested by something read in the story. The hero there always had knife, club, or revolver ready, and at once placed his opponent *hors de combat.*

In Missouri, in July last, a boy of twelve years of age was tried for murder in the first degree and convicted. His victim was his own father. In this case the boy imagined that he had been unjustly punished.

A girl eighteen years of age recently shot her father because

he would not consent to her marrying a young man whom the father thought unworthy of her.

June 9th John Tibbetts, aged fourteen, was lynched by armed men in Perham, Minn. He had murdered two men. After being forcibly taken from the jail and led to the place of execution, this boy addressed the mob, and said he had been incited to the act for which he was about to die by reading sensational novels and an irresistible impulse to make a noise in the world by some bloody act, if necessary. While the preparations were going on about him, he remarked, without the slightest concern, "Hurry up; don't keep a fellow waiting." When asked at last if he had any further remarks to make, he said, in the same heartless and shameless manner, "I guess my mother'll cry when she hears this."

A St. Louis lad stabbed a playmate who teased him for ignorance of English.

A Texas boy shot a girl last summer because she refused to put down a pail she was carrying when he commanded her to.

In Paris, Ky., October 24th, 1882, Professor Yerkes, who has charge of a private school for boys and young men, was shot by a boy fourteen years of age, named Oldron. The day previous the teacher had corrected him for tardiness, and told him he must bring an excuse. The boy brought an excuse, and as he handed it to the professor said, "Take that too!" and shot him with a thirty-two calibre pistol.

Are the foregoing isolated cases, or are there statistics to emphasize and sustain them?

In General Sessions Court, New York City, in May, 1882, the Grand Jury, after being in session twenty-three days, and passing upon two hundred and thirty-six separate complaints, made a final presentment to the court, saying, "Not far from three fourths of the complaints are against boys ranging from twelve to eighteen years of age."

On March 13th, 1882, in the same court, Judge Cowing, in passing sentence upon a batch of seven youthful burglars, said: "To see the number of bright, intelligent young men

brought up in this court every day is a painful spectacle. A great majority of the prisoners arraigned in this court for burglary and other serious crimes, punishable by sentences ranging from five to twenty-five years in State Prison, are young men between the ages of seventeen and twenty-five years. The judges of this court are doing all they can, by the imposition of heavy sentences, to put a stop to the commission of crime by young men, but it seems to have very little effect." He then sentenced the seven convicts as follows : Three, aged seventeen, eighteen, and nineteen respectively, to five years each in State Prison ; another burglar, twenty-two years of age, to seven and a half years ; another one of the same age, who committed a burglary and then tried to kill by shooting the officer who attempted to arrest him, was sent for eight years to State Prison ; two others, under twenty-three years of age, each received three years in the same institution. Why is it that their efforts "seem to have very little effect" ?

The answer must be found in the fact that the terrible increase of recruits made by criminal reading is far outstripping the capacity and power of the courts to correct. The courts cannot keep pace with the increase.

June 22d, 1882, in General Sessions Court might well have been called "Boys' Day." On that date no less than seventeen boys were arraigned on indictments ordered by the Grand Jury. Fourteen of these boys pleaded guilty or were convicted, and three were acquitted. Twelve were indicted for burglary, and five for larceny. Three were thirteen years of age, three fourteen, four sixteen, three eighteen, two nineteen, and two twenty. The sentences ranged from two and a half years in the Penitentiary or State Prison, to commitment to the House of Refuge. Take another day as reported in the *Herald :*

"*Boy Criminals.*—It was a noticeable fact in the Court of General Sessions yesterday that among a large batch of convicted prisoners the majority of them were boys, or those who had not attained their majority. Isaac Adams, eighteen years, convicted of larceny, was sent to State Prison for one year ;

Harry Jacobs, fourteen years, felonious assault and battery (the jury disagreed and he was discharged by the court) ; Leonard Drolds, nineteen years, larceny, State Prison for eighteen months ; Thomas Maloney, twenty years, petit larceny from the person, State Prison for four years. William Brown, thirteen years ; Daniel Donovan, nine years, and Otto Baer, eleven years, were jointly tried for burglary in the third degree. They were found guilty and sent to the House of Refuge. Richard Delaney, aged eighteen years, was convicted of two charges—larceny from the person and larceny. He was sent to the Elmira Reformatory. John McCabe, aged sixteen years ; Thomas McDonald, eleven years, John Hayes, ten years, and Frank Smith, eighteen years, were jointly tried on a charge of burglary in the third degree. Hayes was discharged, and the others sent to the House of Refuge. Charles Neiland, aged eighteen years, pleaded guilty to grand larceny ; George Johnson, aged nineteen years, convicted of grand larceny, was sent to State Prison for two and a half years ; Joseph Henry, aged nineteen years, found guilty of burglary, was sentenced to State Prison for two and a half years."

Meeting one of the officers of the Prison Association recently, I asked him, How many criminals of all those arraigned in our New York courts are under twenty-one years of age? He replied at once, without hesitation, "Fifty per cent." How many, I asked, are sixteen years of age or under? His reply came as unhesitatingly, "One third."

But figures do not lie. I have in my office a scrap-book containing the newspaper items of arrests made. This is gathered just from casual reading, and from the papers as they come to hand from day to day. This record shows that from February 1st to August 15th, 1882, there were four hundred and sixty-four arrests and suicides of youth. The following tabular statement gives their crimes and ages :

Totals	Ages.
18	Murder.
50	Attempted Murder.
100	Burglary.
32	Highway Robbery.
35	Grand Larceny.
99	Larceny.
5	Forgery.
5	Arson.
2	Manslaughter.
2	Counterfeiters.
4	Train Wrecking.
2	Mail Robbery.
2	Conspiracy to Kill.
6	Pickpockets.
12	Attempted Suicides.
46	Malicious Mischief.
16	Suicides.
19	Drunkards.
11	Youths Murdered.
	Ages.

6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
:	:	:	:	:	:	2	:	1	:	1	1	2	6	3	2
:	:	:	:	:	:	3	1	2	3	9	2	3	11	10	5
2	3	1	:	1	1	1	6	9	4	8	9	14	14	17	10
:	:	:	:	1	:	2	5	2	4	1	4	1	4	4	4
:	:	:	:	:	2	1	1	:	1	5	4	11	6	3	1
3	3	2	4	:	4	3	2	6	4	8	6	10	8	15	12
:	:	:	:	:	:	:	:	:	:	:	:	1	1	3	:
:	1	:	:	:	:	:	:	2	:	1	2	1	1	:	:
:	:	:	:	:	:	2	:	:	:	:	:	:	:	:	:
:	:	:	:	:	:	:	:	1	:	1	:	:	:	:	:
:	:	1	:	1	:	:	:	1	:	1	:	:	:	:	:
:	:	:	:	:	1	:	:	:	:	1	:	:	:	:	:
:	:	:	:	:	:	1	1	:	:	:	:	:	:	:	:
:	:	:	:	:	:	1	1	2	:	:	:	1	1	:	:
:	:	:	:	:	:	:	:	:	:	:	:	2	7	1	2
46 between the ages of 6 and 16 years of age.															
:	:	:	:	:	:	2	:	2	:	3	2	3	4	1	:
:	:	:	:	:	:	:	1	1	5	1	2	2	3	:	:
:	:	1	:	:	:	:	:	2	:	:	5	:	3	:	:
6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21

Compare the following record, secured in the same manner, for the first half of the year 1883 with the above, and note the increase in the crime of murder, and attempted murder or felonious assault, and the higher crimes of felonies. The boy who arms himself with a deadly weapon and then attempts to take the life of another is none the less a murderer at heart because his efforts miscarry. Youths were arrested from January 1st to August 1st, 1883, as follows : Twenty-four for murder, eighty-seven for attempted murder, eighty for burglary, ninety-two for larceny, thirty-eight for highway robbery, fifty-seven girls for prostitution, four youths for arson, nine for forgery, eighteen attempted suicides, nine pickpockets, four mail-robbers, twelve gamblers, while twenty-one committed suicide.

Reader, has the language been too strong in condemnation of this evil ?

What is the remedy for children's crimes ?

Virtue and honesty must be instilled by the parent ; they must be a part of the child's education. Parental authority must be exercised wisely, lovingly, but firmly. The child's mind must be protected from the virus of putrid imaginations. The passions of the child must be kept subdued, and wholesome restraint ever maintained over youthful desires and whims. Evil communications must be shunned.

Parents and teachers, you may look upon the dumb pages of these story-papers and think there is no harm in them. You may be indifferent, negligent, and careless. But I warn you against these leprous influences. They speak to many youthful minds like the piercings of a sword — a *poisoned* sword !

" There is that speaketh like the piercings of a sword."— Proverbs 12 : 18.

This evil is on the increase. These publications, like the fishes of the sea, spawn millions of seed, and each year these seeds germinate and spring up to a harvest of death. There is at present no law by which this monstrous evil can be checked.

The remedy lies in your hands, by not patronizing any person who offers these death-traps for sale. It may seem a slight thing to do, but it is better than sitting indifferent. It is manly and speaks of moral courage for the right, for you to enter a dignified protest against the dissemination of this literary poison. Encourage the sale and publication of good wholesome reading by subscribing for some good paper or magazine for your children. Let your newsdealer feel that, just in proportion as he prunes his stock of that which is vicious, your interest in his welfare increases and your patronage becomes more constant. But, above all, at every hazard, rid the home of all of Satan's household traps, and whenever you discover one burn it to ashes!

There is another evil which accompanies the sickening details of crimes into the home. The same sheets are the signboards in many cases to dens of iniquity and marts of vice. These are considered in the following chapter.

CHAPTER IV.

ADVERTISEMENT TRAPS.

NEWSPAPER advertisements are a factor in commercial life. Trade and commerce find here an essential means of communication. Immense fortunes are made through these powerful and widespreading influences. Millions of copies of daily and weekly papers contain tens of thousands of advertisements. Along this great highway of communication the venders of obscene and infidel publications, the lottery and policy gamblers, the quacks, the frauds, the poolsellers, the liquor-saloon keepers, and the managers of low theatres display their finger-boards. Here are thousands upon thousands of traps set to ruin youth and rob the unwary. They all are set with tempting morsels. The baser the fraud the brighter the lure. The bogus banker and broker, the fraudulent devices to sell "gold watches," "jewelry," "city lots," and "patent rights;" the quack's sugar-coated pill or herb tonic—"a sure panacea for all the ills flesh is heir to;" the gold and silver mine whose only existence is on paper, and whose intrinsic value is not the worth of the paper upon which the certificate of incorporation is printed; vile books, papers, novels; and the headquarters of men and women engaging in most shameful practices — all these and more are posted here with flaming colors.

In the pursuance of his duties the present writer broke up one concern where the net income of a wretch who was advertising in some three hundred papers amounted to $22,833.33 per month.* He was a bogus banker named Buckwalter.

* The history of this and of many other of the leading schemes to defraud has been thoroughly shown up by the present writer in a book entitled "Frauds Exposed." Copies can be had of the author, if desired.

Again, the practice of newspapers vigorously advertising by review notices every work of a questionable character is most pernicious. Works that curse the young and destroy native innocence, which have no claim, or at best a very limited one, to literary merit, are in this way often helped to a large circulation. There are many writers who put some open indecency into their works so as to attract especial attention from the book reviewers. To make a book so gross that it will surely be attacked by the newspaper which reviews it seems to be the height of ambition with many writers and publishers. These attacks are the very best advertisement for their nastiness. There are at least two Philadelphia publishers who are to-day enjoying large sales for comparatively worthless books, simply because of injudicious newspaper attacks upon certain portions of these publications which are lined with filth. Why notice such books at all? Why extend that encouragement to the vile and debasing?

Many a daily or even religious paper helps along, just as surely as if *particeps criminis*, the wicked schemes it lays before the public. Evil flows from their act. Many are led to ruin because of being introduced to these traps by journals otherwise respectable. Does not a newspaper do more for crime than it does for virtue when it gives a free advertisement in a prominent place to the doings or the literature of the criminal class?

Consider the mighty impetus given to the unlawful devices named at the beginning of this chapter by the prominence which the column of the newspaper gives. In the advertising department of the press all of Satan's traps seem to concentrate. Along this path may be found the most enchanting lures ready to deceive and destroy.

Are not the sensational details of loathsome crimes published on the front page of the paper the very loudest advertisement of those crimes? Why give crime this preference? Why glory in them, and serve them up as a sweet morsel? Done without pay to make the paper sell, it is none the less an advertisement of them for the benefit of the editor.

The problems of "voluntary government" and "liberty of the press" are not yet solved, and will not be until future years disclose the harvest of this seed-sowing.

It may seem like presumption to speak thus of the great newspaper press of the day, but it is applying the very principles by which many of these papers have attempted to justify their severe criticisms of public men, viz., that whoever occupies a public position is properly a subject of criticism. Let thinking men reflect on this evil, and let some effort be made to check this torrent, for it is carrying down many of the pure, simple-minded, and unwary. Without the aid and co-operation of respectable papers, very many schemes which to-day curse the land could not sustain an existence. These schemes are dependent for success upon the wide circulation of their advertisements among those remote from their locality. At home they are known, and known, despised.

With newspapers to introduce them to strangers, to cover their crookedness by a mantle of respectability, and to give a quasi-indorsement, the real evils in many of these schemes do not appear until the victim is ensnared. Why should a newspaper man bring foul matter into the home any more than any other business man? Is there any reason why a newspaper man, who prints his paper for a livelihood, should be permitted to wait upon the lowest criminals in the land, gather up the foulness from their lives, and then thrust it into our homes? We keep scavengers in their proper place. Editors of the land, is it fair? We want the news, and we want your papers, but we do not want this putrid matter left at our doors. It breeds a stench worse than decaying carrion, a contagion more destructive than yellow fever.

Many a child reads in the columns of the daily papers the advance chapter of some trashy story soon to appear in some other paper. These specimens of unwholesome literature are thus introduced to hundreds and thousands of readers that otherwise might never have seen them, and who in turn become purchasers and regular readers of that which neither elevates

nor educates for good, but the opposite. To the mercenary and inconsiderate spirit which inserts these advertisements we are indebted for much of the evil in the land, and to them must be charged much of the increase of crime among the young.

What kind of economy is it to allow these evils to continue and increase?

Theatres and Low Plays.

Evil reading bears fruit during all seasons. Scarcely is the seed sown before results can be discerned. The devil watches his ventures, and is promptly on hand to perfect any future scheme with improvements on the part. Constantly devising new tricks, he does not lose sight of those gone before. He feeds on immortal souls, and he spares no pains to secure them. He knows the power of vile thoughts, and through eye and ear he strikes at the inner life. He never starts an enterprise that tends upward. Downward, hellward, are all his schemes. Low theatres and bawdy playhouses are portholes through which death-shots are hurled. Here youth are to be gathered to complete the work of destruction. Here the story of crime is illustrated. Scenes of bloodshed, of domestic infidelity, of atrocities and lewdness that surpass the worst stories, are enacted by painted wretches, whose highest boast is shame, and who seek loud applause by the most ribald jokes. Vulgarities that should cause a blush to mantle even a harlot's cheek are the stock in trade, the means by which the masses are to be entertained. By aid of the newspaper all classes are made acquainted with the location of these recruiting stations of hell. The baits to allure victims are on the bill-boards, they line our fences, and cover the sides of vacant buildings. Even the rocks along the roadside and railway are made to bid for our youth and entice them into these crime-breeding dens.

"Destruction and violence are in their path." "Their feet are swift to shed blood."

If the advertisements of these vile plays bred contagious

physical disease instead of moral death, they would not stand for a day.

They are the very sinks of hell. Stop a moment and reflect. Close this book, and contemplate the number of youth who are to-day perusing crime-breeding stories. Let me help you a little to get at the facts. The issues of three publishers in New York City already number six hundred and seventy different trashy story books and papers. These are advertised in newspapers scattered through the great arteries of trade—the news companies—and distributed on all the railroads and newsstands. It is said by those who have looked into this subject that about six hundred thousand of these publications are sold each week, probably not an overestimate. Now suppose but two boys read each copy, and we have one million two hundred thousand youths per week whose minds are being brought under the influence of these subtle poisons. Now turn again to the low theatres. How many of the plays to-day are fit for a pure child to behold? How many are there that a brother would take his sister to see? or that a maiden can witness without a blush? Startling as it may seem, youth in our large cities and towns can scarcely go from home to school without being forced to look upon invitations to witness representations of crime, lust, and bloodshed. If the newspaper stories of crime, real or unreal, have not altogether pauperized, degraded, and defiled the mind of the youth, here are scenes beggaring description which complete the work begun by bad reading.

Human life is here taught to be unworthy of regard. A light estimate is placed on the sanctity of home and the marriage tie. Profanity, gambling, a spirit of unhealthy speculation, drunkenness, and immoralities widespread, innumerable, and alarming are fostered. No wonder that defalcations, embezzlements, breaches of trust, break out like blotches on the face of society. This is not an east wind, but the breath from the shores of the infernal regions! It is a plague, worse a thousandfold than locusts, flies, or frogs. A large percentage of the fifty millions of free America are thus receiving an educa-

tion the tendency of which is to sink them into moral bondage. They are preparing not for freedom, but for a bondage more cruel and relentless than that of ancient heathendom. Awhile ago the startling news came over the wires that whole towns in the West had been wrecked by a tornado. In the morning the sun shone upon homes where love, peace, and prosperity abode. Before night these homes—where were they? The blast had shattered them; barns and fences were levelled; garden spots, where flowers bloomed and vegetation was just shooting forth, were instantly laid waste. After the hurricane had spent its force in part, we read that twenty children were picked up among the willow fences. Their nerves were unstrung, terror filled their minds, bruises covered their bodies. The whole nation was moved by the account of this terrible storm. But worse than any cyclone or tornado is this silent influence, this breath of poison which is breaking over our youth, destroying the brightest intellects, crushing and wounding the most lovely forms, and grinding down its victims to lowest depths of shame and degradation.

What is the harvest?

Recently I was called upon by a mother of three boys. The eldest, not quite fifteen years of age, had been systematically robbing her of dresses, jewelry, books, and even the pillows from her bed, and he had pawned them to get money to go to the low plays which have been mentioned. This mother had to send her first-born to the House of Refuge, where he now is, to protect herself and friends from his depredations, so crazed had he become, so fascinated by the vile performances which he attended. Again, the same mother came to my home to have her next boy, twelve years of age, sent to the same institution for the same cause.

Another, who had a widowed mother, dependent in part upon his wages for support for himself and three younger children, not only deprived his mother of his salary by spending it for tickets to these dirty shows, but stole seventy-five dollars from his employer that he might visit these plays in company

with waitresses in down-town restaurants. A younger brother of this same boy stole twenty dollars out of the seventy-five, in order that he too might visit these playhouses, buy these "five-cent" papers, and carouse with lewd companions. He was employed at three dollars a week, but was discharged for dishonesty. For two weeks he deceived his mother by leaving in the morning as though he was going to his place of business, while instead he spent his time in pool-rooms, low plays, or with dissolute companions. This lad was but a little more than thirteen years of age.

Another mother, since the above, came to my home and implored me to help save her daughter. She told the same story of waywardness and crime. I found the girl a bright-faced little miss of about thirteen summers, but she had become so fascinated with the scenes of vice as portrayed on the stage that she even stole wearing apparel from her parents in order to obtain the means to go to these places. When threatened by her mother, she replied that if she was only a little older she could earn all the money she wanted—intimating a life after the example of what she had seen in these theatres.

From personal observation, I should say that in the city of Brooklyn alone not less than one thousand boys under twenty years of age attend the theatres every night. In one of these criminal places, where seldom if ever a woman's face is seen in the audience, I have seen hundreds of boys of a single evening. The play was of the most beastly character. These theatres should be named "recruiting stations for hell," as these story papers, instead of being called, as one now suppressed formerly was, *Boy's Own*, should be entitled *Devil's Own*.

What are these recruiting stations? Well may you ask. They are often the very centre of brothels and drinking-saloons. The most popular plays are those in which the greatest number of brazen-faced, abandoned young women can be got together to make a public exposure of their shame. The fouler the language, the more scanty the apparel, the less of womanly

modesty, the more shameless the actor, the more lascivious the conduct on the stage, the more crowded is the house and the louder the applause. Our youth become inflamed with lust. Breathing this atmosphere, they find the pure atmosphere of home intolerable. Often they go directly from these play-houses to the brothel, or if they return home it is to dream over the obscene and cursed spectacles they have witnessed.

If one were writing fiction, these would be unpleasant features to record. But *more terrible still is the thought that they are facts*, and that here are death-traps, morally and spiritually, to many a youth. These places are finishing shops to complete the work of ruin. If anything be more repulsive, more shocking to decency, more mean and loathsome than the plays on the stage, it is the well-dressed men (and occasionally women !) who flock into these bawdy playhouses, contribute to their support, and by their presence sanction these debauching exhibitions. One may make whatever excuse he will in defence of his presence, but "birds of a feather flock together !" It is clear proof that his mind is impure, his imagination unclean, and that he is rotten within, or he would not find enjoyment in these ante-rooms of hell !

Rum Traps.

A tempting bar is ever near at hand. Its doors are open, and the smiling vender of "fire-water" is backed by an imposing array of glasses and bottles. This smiling, coaxing, bowing, and scraping creature, with his paste diamonds on his shirt-front and mouth pouring out a string of oaths or lascivious stories, is ever anxious to help the work of destruction. The cool manner in which he hands up the decanter to the youth who seeks a drink, perhaps for the first time, the encouraging word he gratuitously supplies, the apparently nonchalant but inwardly eager manner in which he takes his pay, and the Satanic smile ever beaming from his bloated face, all remind a thoughtful person that the devil is ingenious, and readily imbues with his spirit those who are willing to sell soul and body for a few

cents. We have had eye-traps till we are surfeited, now we have ear-traps and mouth-traps. If the sight and hearing cannot accomplish the work of ruin, then down the mouth must be poured that which shall burn out all that's left of integrity and moral purity.

Intemperance strikes by means of the appetite, destroying nerve and tissue ; natural affection and filial love are drowned ; will-power is deadened till it almost fails to act ; and it imparts a weakness that renders the victim more open to all other vices. Lust and intemperance are twins—twin devils. They are Satan's favorite agents sent to carry out his bidding. The needle of the compass is not truer to the pole than are these agents to that power that uses them to destroy human happiness and wreck human souls. These drinking haunts may well be likened to the packing department of a large manufactory, where the products of the institution are boxed up and sent to the home office. Here the soul's ruin receives its finishing touch ; the work is completed ; they are to be sent away to be disposed of ; they are sent to destruction.

Statistics of bloodshed and carnage, the natural fruitage of this planting, are constantly spread before the public, and yet men are indifferent. Until the pestilence enters the home and strikes down some beloved form, many respectable men stand aloof and scoff and sneer at every work of reform in this line. But once let their own circle be invaded, then they are up in arms, but so unpractical in their methods that they hinder all true reform.

A short time ago, while going up the Hudson on one of the elegant Albany night boats, I saw four young lads go to the bar and drink all around. They came out of the barroom and stood talking a little while, and then started to go in again. Seeing that one of them was already somewhat under the influence of liquor, I spoke to him, saying, "For your own sake, don't go in there again to-night." He looked surprised, and said, "Oh, all fellows drink now ; we always have it on the table at home." Here is a sad truth. Parents, you may keep

your child from going to excess while at your table and in your presence, but this practice of supplying your children with stimulants in the home forms an appetite which outside they will indulge to excess. It was Johnson who said, "The diminutive chains of habit are seldom heavy enough to be felt until they are too strong to be broken."

Is any parent so heartless and cruel that he would take either of his beloved children and hold him as a victim while a stranger should, with still greater barbarity, inflict torture or cut off a limb? Surely no. Will any parent dismember his offspring, or even inflict needless pain? Why, then, will they destroy the youthful mind, intellect, will, or burn up the nerves and tissues of the body? Why charge the system with the poison, not alone of alcohol, but of the vile concoctions made by unscrupulous men, and labelled "wine," "whiskey," "rum," "gin," etc.? Why deliberately place Satan's halter over the necks of your children? Why rivet the shackles of lust, crime, and intemperance on their tender forms? Why assist the devil to strengthen and multiply his chains until your child cannot, unaided, break them asunder?

Total abstinence, moral purity, and sweet thoughts, like the pure atmosphere that surrounds the mountain-tops, are health-giving. Despise not that principle of conduct which brings life, joy, and peace to our youth.

Does it pay to allow dramshops to exist?

Answer. Would it pay to shut your children up, and then open a cage of wild beasts in the room with them? or to bring in adders, centipedes, and scorpions for them to play with?

The glittering allurements of the barroom, as compared to many homes, speak loudly to youth of present enjoyment, though silent as to the future. Brightly illuminated at night, the interior finished with polished woods, the bar loaded down with crystal decanters of different hues, the walls handsomely frescoed and hung oftentimes with lascivious works of art—these places appeal powerfully to the appetites and passions of the immature and heedless.

Thronging into them may be seen through the wide-open doors hundreds of bright, healthy, well-dressed and genteel-appearing young men. These are greeted by the persuasive creature in attendance whose business it is in the most enticing manner to secure patronage for the bar. At first the patron is greeted with smiles. So long as good clothes and money hold out, polite attention may be expected. Non-attention grows apace as the victim's purse decreases. As the face becomes bloated, the dress soiled, the money scarce, the rougher grows the usage, until at last, clothed in rags, the one welcomed so cordially at first is, by the hand that has wrought his ruin, led to the back door, and with oaths from the lips that once were so honeyed, he is kicked out, to fall at last into an unknown or drunkard's grave. A monument of skeletons should be erected at the door of every dramshop as the unseen reality. Though invisible, this death monument is silently increasing in size each year in the history of every one of these plague-spots.

Long ago this business became so odious that even those who unscrupulously carried it on for the sake of making money could find no fair-seeming ground on which to stand. A happy thought was supplied by the evil genius who presides over these hell-holes. The politician was appealed to. This business, which never made a good citizen nor a pure man, but instead has ever produced thieves, murderers, and criminals of blackest dye, this business, forsooth, is to be clothed with respectability by licensing it!

To get a correct idea we must take facts as they exist. The modern politician virtually bargains away the people's rights. "You manufacture," he says, "voters for me and my party, and I will secure the passage of an act that shall violate public policy and outrage every sentiment of humanity, make it legal for you to transform your fellow-men into brutes and criminals at a handsome profit to yourself; provided always you respond when called upon for political purposes, and that you support my nomination."

Rumseller. "That is capital! We are bound to make criminals, but there's money in it, if you only legalize it."

Politician. "Of course, criminals must be provided for. Courts, police officers, jails, State Prisons, and reformatories must be supported by the public; but these are minor considerations if you only make money and I have a fat office."

Rumseller. "But some of these sensitive and high-strung nervous temperaments cannot take more than one or two drinks without becoming noisy and excited, and getting in a row, and that will bring the police down on me for keeping a disorderly house."

Politician. "Thump such fellows on the head and silence them, and throw them into the street, or fee the police to be protected from arrest or prosecution."

Rumseller. "Oh, yes, I have done that often, but sometimes we kill these fellows or maim them badly, and then we get arrested; the police *have* to do it, owing to a peculiar public sentiment on this subject."

Politician. "In such case send for me, and I will go your bail, and then will see the District Attorney, and tell him not to prosecute you, as you control the primaries in your ward, and you and your neighbors in the same business carry your district at all elections. But remember, you have to pay out liberally for all this."

Rumseller. "Yes, but when you get a man for District Attorney that is conscientious and honest, you will have no influence. He says the laws shall be enforced in the interest of the whole people. You cannot lead him by the nose and make him do your bidding. He will not stultify his manhood nor violate his oath of office for the 'likes of yees.'"

Politician. "Well, if he tries you, we'll see the judge."

Rumseller. "Bah! suppose it be a judge like the Recorder, or Judge C., of New York, it would do no good, as their notions of justice and duty are entirely against such practices, and no man need expect to escape the penalty of his offences before such judges."

Politician. "Well, then we will fix the jury. We'll see the Commissioner of Jurors, and have special parties drawn on the panel that is to try your case, and then the ones drawn will receive their orders not to convict, no matter what the evidence proves against you. The jury will not agree. But you must pay well for this. I work for money, I do."

Rumseller. "But between you and the police and the ward politicians, I cannot make a fortune in a year or two, if I have to pay out so much."

Politician. "Well, we'll fix that next election; we will go to merchants and others for funds to work with, and we will pay you a few thousand dollars to treat with, to buy up voters with drinks at your bar. Then, again, there is likely to be an uprising of respectable citizens to oppose our rule, and we shall have to locate a gang of repeaters, and you will have to take care of them for us."

And thus public interests are prostituted, free suffrage destroyed, and the public burdened with taxes to support a vast army of "bummers" and criminals, manufactured in these pest holes of infamy! How long shall these things continue?

CHAPTER V.

GAMBLING TRAPS.

THEIR name is Legion.

There is planted in every breast a desire to possess riches. From the time when first the tiny hand of the infant is stretched out toward the lighted candle until old age, there is constantly active an impulse to get possession of things which charm the fancies or that the appetite craves. To be rich and have a home, luxuries, and position in society is the thought likely to be uppermost in the human heart after the mind is expanded sufficiently to comprehend the condition of others in these respects. To have money to spend freely without a thought of future want seems to be the highest ambition of the great majority in the community. With some the struggle for money is a struggle for life; with others it is the wild determination to outstrip some competitor; while others recklessly follow the butterfly of fashion, and run to extremes to surround themselves with all the attractions of their wealthier neighbors. How many, again, are driven mad in their desire to possess money in order to respond to the fierce, loud demands of unhallowed appetites and passions!

It requires but a slight bend in this current to turn the youthful mind away from honest labor and healthful occupation. The promise of getting something for nothing, of making a fortune without the slow plodding of daily toil, is one of Satan's most fascinating snares. He sets his signboards along the avenues of honest trade and commerce, and seeks to turn aside all classes by the glittering allurements of *easy fortunes*.

In addition to demands made by unholy and vicious living from secret forces preying upon the human system, there is

added the charm that invests money. To the one thus captivated by Fortune's smile the future is filled with visions of glory. He fancifully builds a castle, and furnishes it in latest and most elegant fashion. He will endow some charity which shall stand before the public as monument of his importance, and with a wild recklessness he will lavish his money until he is the envied of all the envious. So they dream.

Many a youth of inexperience imagines that because he has money to clothe himself in fine apparel and deck himself with glittering ornament, he thus puts himself upon a level with those who, by years of industry and application, have acquired wealth, culture, and position. The passion for money and prominence has rendered such a one the caricature of a man; has blunted his finer sensibilities, and degraded the higher qualities of his nature.

The glitter of a fortune is the bait to all gambling schemes. Intemperance and lust have been called twin-devils. We must add another to their foul company. For the passion for gambling is as remorseless as either of the others. The laboring man will spend the week's wages in gambling, leaving his wife and children to starve. The last dollar will go for policy or lottery, even when the spender knows that the larder is empty at home. The poor woman will pawn her clothing in the vain hope of winning a prize. The young man will rob even his own parents, to say nothing of trusting employer, in order to follow this goddess.

Gambling lays itself a gnawing worm at the root of honest industry.

Swindling, forgery, theft—every crime that extreme necessity and outcast desperation can suggest to man lost to all the moral ties—follow in its train.

Says that eminent jurist Judge Catron, formerly of the United States Supreme Court, in a decision in the case of the State of Tennessee *v.* Smith and Lane:

"Gaming is a general evil, leads to vicious inclinations, destruction of morals, abandonment of industry and honest

employment, a loss of self-control and respect. Frauds, forgeries, theft make up the black catalogue of crime, the closing scene of which generally ends in highway robbery or murder."

In very many cases this passion lies dormant. The first trap of this kind Satan is permitted often to set in church and charity fairs. Here he sets in motion for the first time that which, when thoroughly aroused, sweeps, with the fury of a tornado, morals, motives to honest and industrious pursuits, lofty ambitions, and noble living into the vortex of vice. Here, in the lecture-room of the church, and under the banner of "Charity," the evil one, by the hand of thoughtless and well-meaning people, unhinges the principles of religion and common honesty. Here is often sown the seed from which in after years comes desolation, which renders the mind ungovernable and destroys it for useful purposes. Trembling anxiety for the success of these ventures disturbs the disposition to acquire a living by the established methods, while each disappointment renders the victim more desperate and befogs reason.

Cool judgment and forethought are displaced by the feverish excitement of getting something for comparatively nothing.

Like intemperance and lust, this passion once aroused leads to the abandonment of honest calling and renders a man a vagrant in mind and conduct.

To those who *will be* rich, the gambling scheme offers many inducements.

At the head of these inducements, as most pernicious and insidious, I place the one that to-day has the strongest hold and receives the greatest support from the masses.

Lotteries.

Lotteries are the most extensive and far-reaching of all gambling schemes. They prey upon the unwary. They break up steady habits, waste property, and displace industry. They extend, by assistance of so-called respectable newspapers, into all sections of the country.

There are said to be but two States in the Union where lotteries are legal, and yet by the co-operation of many newspapers this unlawful and demoralizing practice is carried wherever the newspaper goes. Again, by the system of sending circulars by mail, already referred to, they are enabled to hunt out and prey upon the credulous in every community. By thus appropriating these two mighty agencies of communication, this evil to-day is one of the most prolific in injury to and destructive of good morals.

All classes are drawn into its meshes. The young and old, white and black, learned and ignorant, male and female, master and mistress, the servant in the kitchen and the hostler in the stable, the boarding-school miss and the blackleg, schoolboy and thief, apprentice-boy and renegade, clerk and burglar—all may here vie one with another in gambling in the same pool, and be deluded and robbed by the same sharper.

These offices, open to all classes, offer as baits to induce the purchase of tickets at from one dollar to ten dollars each, one hundred thousand dollars in prizes at a times. These golden prizes, drawing in the young, ignorant, credulous, unwary, struggling poor, and anxious ones, associate them with the idle, vicious, and unprincipled.

These tickets are placed on sale in some of the lowest dens in our large cities. In these places I have repeatedly seen women, young girls, and children standing, with trembling forms, waiting their turns, while the atmosphere about them was poisoned with the fumes of whiskey and tobacco, and filled with foulest language, flowing from the lips of the veriest scoundrels lounging in these places. Into such influences, after once the torch of gambling is lighted in the human breast, the bright boy or clerk is easily led. The excitement of winning a prize soon overcomes the fear which is naturally awakened on a first visit to these places.

Here it is again demonstrated that Satan takes advantage of human weaknesses. Mental and moral demoralization follow the victim, and in proportion to the amount invested. The pur-

chaser of lottery tickets, so soon as he has secured one, begins to speculate as to the probabilities of his holding the lucky number. He then begins to reason out the possibilities of his drawing a big prize. He bases his calculations upon his hopes rather than upon his chances. Reason is allowed no place in his judgment. He makes no allowances for the manipulations of the managers, nor the dishonest practices which almost invariably follow in the wake of these schemes. His infatuation blinds his eyes to the wisdom of his ventures, and he seeks to multiply his chances by securing a larger number of tickets ; and when his money is gone he helps himself from his friend's purse or employer's money-till, lulling conscience to sleep with the false and subtle argument that "he will just borrow this sum, and will return it as soon as he makes a hit. He's sure to get some prize, with so many tickets in one drawing." Silly fool ! The tempter has won an easy prey. His golden promise has completely blinded moral perception, and without calculating fraud on the part of the managers you have sold your soul for far less than a mess of pottage.

The prizes offered to be distributed in a lottery by those conducting them are the outcome of selfishness. They are the bulwarks of fraud. Behind these are "ways that are dark and tricks that are vain." These prizes are sums of money named and promised to be distributed by persons, who, too lazy to work, too cowardly to be openly vicious, adopt these schemes to deceive and rob the credulous. The drawings are always made by some interested party, if made at all. A list is kept of all tickets sold, so that it is a very easy matter for the seller to know just what numbers remain on hand, and from these numbers a printed list of drawings can easily be made up without any drawing.

Then, again, take the so-called Kentucky lotteries.* They are unlawful and fraudulent even in the State which they purport to emanate from. These have no public drawing. Is any

*A complete history of these fraudulent lotteries is given in "Frauds Exposed."

scheme good for investment where it is unlawful and fraudulent at the start? Add, then, the secret manipulations of unscrupulous managers to such a scheme, and where is there any possible chance for the deluded ticket-buyer to win a prize?

This prize money is an amount set apart, not for honest distribution, for the sake of benefiting the recipients, but after usually accomplishing its purpose in effecting the sale of numerous tickets, it is designed to afford the manipulators an opportunity to see how small a portion of it it is possible to distribute to the general public, and yet keep up a good showing.

An artist has well represented the subject, as follows: The motley throng outside the high inclosure represents the ticket-buyers. The poles and hooks represent the embezzlements, defalcations, thefts, and robberies which the many are led into to secure money to buy tickets with. Around the festive board in the centre sit the managers, with the officials whom they have corrupted, and who share with them their ill-gotten gains. At the feet of the principal manager is placed the large prizes. All prizes, it will be observed, fall beyond the reach of the ticket-holder; the managers control everything, and none can pass out except they will it; the ticket-buyer pulls the prizes off the tree while the police officials virtually stand by contenancing and protecting this public nuisance. One manager suggests the propriety of advertising the next scheme by throwing over or paying out a few small prizes. Suppose there is a public drawing, where numbers are drawn from a wheel. In some lotteries there is no limit to the number of tickets issued. In others the number is 100,000 each month. Who of the ticket-buyers knows that all the numbers are in the wheel? Who knows whether any other than those of the unsold tickets are in there?

Again, the capital prizes are drawn first. Who knows whether the numbers announced, even in a public drawing by so-called respectable godfathers to these contemptible robbing schemes, are those actually drawn and handed to them? The breathless eagerness with which each ticket-holder listens to see if his

number shall be first announced makes easy the matter of cheating before his very eyes.

Do you suppose that one of these unprincipled scamps will permit $50,000 go out of his hands when once it is safely in it? Such simplicity is on a par with the investment made when the ticket is bought.

The highest court of the State of Kentucky, in deciding a matter of which Simmons and Dickinson were appellees, says, in speaking of these so-called Kentucky lotteries, "which tends to foster and encourage the spirit of gaming, is productive of injury to the people of the commonwealth, and is against common right."

Says the Supreme Court of the United States, in the case of John B. Stone *et al.*, plaintiffs in error, *v.* The State of Mississippi :

"That lotteries are demoralizing in their effects, no matter how carefully regulated, cannot, in the opinion of this court, be doubted. . . . . They are a species of gambling, and wrong in their influences. They disturb the checks and balances of a well-ordered community. Society built on such a foundation would almost of necessity bring forth a population of speculators and gamblers, living on the expectation of what chance might award them from the accumulations of others."

Let the reader who is interested turn to the appendix, to see a report made to Congress by the Postmaster-General in 1880, concerning some "queer lottery manœuvres."

I present now the decision of that eminent jurist, Judge Catron, of Tennessee, of whom it is said : "His opinions delivered both from the Supreme Court of his State, and from that of the nation, will ever be regarded as of highest authority." In the case already noted, he further said :

"Lotteries are gambling, and odious gambling. A lottery is gaming, thus is against the policy of society, and there are few civilized nations that have not adopted means to restrain or entirely prohibit it, because it is seeking property for which no equivalent is to be paid, and because it leads directly to losses

and poverty, and by inciting bad passions is the fruitful origin of vice and crime.

"It is the worst species of gaming, because it brings adroitness, cunning, experience, and skill to contend against ignorance, folly, distress, and desperation. It can be carried on to an indefinite extent without exposure, and by a mode of selling the chances by combination numbers, an invention of the modern school of gambling, the fate of thousands and hundreds of thousands may be determined by a single turn of the wheel. Lotteries, like other games of chance, are seductive and infatuating. Every new loss is an inducement to a new adventure; and filled with vain hope of recovering what is lost, the unthinking victim is led on from step to step, till he finds it impossible to regain his ground, and he gradually sinks into a miserable outcast, or by a bold and still more guilty effort, plunges at once into that gulf where he hopes protection from the stings of conscience, a refuge from the reproaches of the world, and oblivion from existence.

"If we consider the dealing in lottery tickets as a *calling* or *employment*, so far as the venders are concerned it deserves to be treated in legislation as those acts are which are done to get money by making others suffer, to live upon society by making a portion of its members dishonest, idle, poor, vicious, and criminal.

"*In its character and consequences, the dealing in lottery tickets is the worst species of gaming*, and deserves a severer punishment than any fine would amount to. If it involves the moral and legal offences of fraud and cheating, does it not deserve an infamous punishment, if any fraudulent acquisition of mere property shall be punished with infamy?

"*Considered in its complicated wrongs to society, it certainly deserves the severest punishment, because it makes infamous criminals out of innocent persons, and visits severe afflictions on parents, employers, family connections and others, who in this respect have done no wrong themselves;* and thus the innocent are made to suffer for the guilty, an anomaly which is revolting to all our

notions of justice, and to all the moral and natural sympathies of mankind."

What is the fruit of this kind of seed-sowing in the midst of us?

Dishonest employés in numerous mercantile houses, defaulters in our banks, embezzlers and thieves in our public offices of trust. Wealthy corporations are honeycombed by those who, while serving them, and occupying lofty positions in society, have secretly carried the surplus earnings and often the paid-in capital to enrich these sharpers.

One trusted clerk on Broadway, while receiving a remarkably large salary for filling a most responsible position, managed in a few weeks' time to secure over $10,000 from his employers to gamble with in this way.

Another bank cashier stole over $35,000, according to his own confession, spending from $400 to $500 per day in these schemes.

A bright young man was sentenced by his Honor Recorder Smythe, of New York, to two and a half years' imprisonment on his plea of "guilty" to stealing $175 worth of jewelry from a friend. His excuse was that he had imbibed a taste for gambling.

Last year a young man, conscience-stricken, delivered himself to the police in Chicago, confessing that he had stolen $3000 from his employer with which to gamble.

In January last, in Orange, N. J., a young man committed suicide. His parting message was "An unconquerable habit of gambling has rendered life intolerable."

The same month in Newark a young man pleaded "guilty" to murder in the second degree for having killed a friend at a gaming-table.

A young man was brought to my office, who, before he left, confessed to stealing over $1300 in small sums from his employer, for the purpose of gambling in lottery and policy. He had spent in all $1800, and had not a penny to show for it.

My long experience has convinced me that no language is strong enough to condemn these merciless devices to rob the unwary. It is too late in the history of the world to regard lotteries as respectable or honest. Their record and history are fraud on the part of the promoters, and ruin and desperation on the part of the victim. Thousands upon thousands have gone down into this whirlpool of villainies, sacrificing in its vortex character, honor, and position in society. Heavy burdens have been laid on the consciences of men seduced to dishonesty, while heavier burdens have fallen upon innocent women and children, whose support has been swallowed up by this heartless monster.

To attempt to shield the lottery system from public execration is a folly second only to that of the credulous simpleton who invests his money with calculations of a sure return.

We read that one of old built a monument to his military achievements with the skulls of his victims. When such barbarity secures a popular applause, lottery managers may then hope to be considered as engaged in a respectable business, and not until then.

Notwithstanding the State of Louisiana has sold itself to this bold and heartless privateer, yet there are men even there with moral courage enough to speak against it.

Congressman E. W. Robertson, at Baton Rouge, August 16th, 1882, said: "Poor as I am, the lottery company cannot buy me, and as this question has entered into our politics, I propose to make it an issue in every canvass from governor down to constable. It has been charged that this lottery company controls the Legislature, and even members of Congress. Is it not, then, our duty to fight this despotism that is worse than hell itself?"

The following, from the Washington despatch to the Cincinnati *Commercial*, will be read with interest in this connection:

"*Opposition to the Louisiana Lottery.*—A majority of the Louisiana delegation in Congress are enlisted in an effort to break up the Louisiana lottery. Mr. Robertson has intro-

duced a bill whose effect, if passed, will be to exclude all mail matter designed for the lottery company from the mails. He is backed up by all but two of the delegation. These gentlemen look at it from a practical point of view. They know it to be an *immoral concern.* They know it as well to be the hydra of Louisiana politics. They are fighting it more because they know it to be the power behind the Louisiana machine, mightier than the machine itself, than because they appreciate its demoralizing effect upon the country, and the swindling of which it is hourly guilty. Its enormous revenues (it took a quarter of a million from the 180,000 inhabitants of Washington last year) give it enormous power. 'It could well afford,' said a prominent Louisiana man to-day, 'to give up when it got its constitutional guarantee some time since to abandon the monopoly feature of its business, since it controls every Legislature that meets at Baton Rouge, and can choke every rival enterprise at its birth. Why, it laid aside $200,000 of its surplus last year, after some of its directors had received $75,000 dividends, for the purpose of preventing the incorporation of two prospective competitors, whose heads were just appearing above the horizon. Their attorneys in both houses of the Legislature, each one of whom received $6000 per annum from the lottery company, put the money where it would do the most good, and the rival enterprises are dead.' "

The above is the legitimate offspring of "respectable" lottery management.

December 8th and 9th last, I raided the main office of this public plunderer, at 212 Broadway, New York. I seized books and records, now in my possession, containing the names of the ticket-buyers, the amount of money sent, and number of tickets returned to the purchasers of tickets. The average receipts for twenty days prior to the raid were $5176 per day, by actual count, while the average daily orders and letters received amounted to about 1750. I saw at one time delivered to one clerk from this office at the New York Post-Office, over 550 registered letters.

The annual income of this company alone is $4,000,000, according to their own showing.

Nine lotteries, which the New York Society for the Suppression of Vice have had the honor of driving out of New York City, had a reputed annual income of *ten million* dollars.

Palatial residences, elegant equipages, flashing diamonds, and a long retinue of cringing followers are the monuments which mark the greed of the lottery managers on the one side. On the other are privation, squalor, and want among the poor, demoralization among the young, and corruption in legislative halls and courts of justice, while officials on every side are tainted with the odious smell of bribery.

I cannot better illustrate how the laws have not been enforced than by giving a little of the history of the headquarters of this company while in New York City. It first appeared at No. 319 Broadway, in 1877. The advertisements then, in a large number of newspapers, announced the prizes, date of drawing, and that tickets could be had at $2 each, of H. L. Plum, No. 319 Broadway.

After a little this place became thronged, until the ticket-buyers had to be placed in a line and wait their turns. For months it was not disturbed, and down to December 9th, 1882, conducted its business with open doors. On one occasion the police made a raid. The then incumbent of the District Attorney's office failed to properly prosecute. The money seized by the police was returned, and the office reopened for business. And it looks, viewed now in the light of history, as though this raid was designed to show this company what the police officials could do if they were only willing to live up to their oaths of office. But when viewed in the light of facts it appears as if it were really not done in good faith, for after that the police not only did not close this place, but obligingly permitted a police officer to keep the ticket-buyers in order while they openly violated the laws. To illustrate further, the following letter, addressed to the President of the Police Board of Commissioners, speaks for itself :

" October 27, 1881.

"STEPHEN B. FRENCH, *Esq., President of the Board of Police Commissioners, Mulberry Street, New York City.*

" DEAR SIR : I have the honor to call your attention to the fact that the offices of the Louisiana State Lottery Company are located on the second and third floors of 212 Broadway, New York City.

" On the first floor, over Knox's hat store, the office is fitted up with counters and glass partitions along the counters. The door of this office, whenever I have been in of late, has stood wide open, so that any person going up the stairs can see a line of ticket-buyers and persons transacting business with the clerks who stand behind the counter. There are usually four or five clerks in attendance.

" Tickets are obtained by filling out a blank, which a clerk supplies to purchasers, and putting the money with the blanks, and placing the same in an envelope, and placing the envelope in a box in the office.

" In reply to these orders thus left, tickets are sent by mail with a letter of acknowledgment.

" I quote the following from this letter of advice :

" ' Tickets sold at this office drawing prizes of $1000 and under are payable on presentation, and can be sent to me for collection by registered letter, express, or through banks. Tickets drawing over $1000 must be sent to New Orleans for collection.

" ' Having had charge of this office since its establishment four years ago, the substitution of any name for that of M. A. Dauphin does not involve any charge of management.

" ' Please make all post-office money-orders and bank checks payable to me individually. Address B. Frank Moore, 212 Broadway, New York City.'

" I inclose a circular, which speaks for itself, received from this office on the 26th inst.

" I have repeatedly arrested this man Moore, and he has also been convicted in the United States courts for violation of the

lottery law. I arrested him last week, and he was held for trial in $1000 bail.

"I inclose a copy of to-day's paper showing the published advertisement of this lottery, in order that the Superintendent may have minute facts to work upon.

"I beg to say that I am informed that the clerks on the third floor are busily engaged each day in sending out circulars, letters, and tickets through the mail, and I believe that nearly this entire floor is occupied by the clerks thus engaged in aiding and abetting a lottery in this State.

"I beg also to present that I have no personal feeling against Mr. Moore, but I speak on behalf of young men that are made thieves of, and the poor women and children that are beggared and starving because of this gambling scheme, and I am sure that when these facts come to your knowledge it will be your pleasure to at once suppress what the laws and Constitution of this State declare to be a nuisance.

"I have the honor to be, very respectfully, sir, your obedient servant,

"ANTHONY COMSTOCK, *Secretary.*"

This letter received no response, and from the date named in it down to December 8th, when I raided this place, assisted by Mayor Grace, who sent one of the city marshals with me, it run in full blast, as the records now in my possession abundantly prove.

I do not say nor imply that any police official was bribed; but this I do say, without fear of contradiction, that Mr. French or any of his associates could have as easily closed this place as I did. Any one of them had but to ascend to the head of one flight of stairs, and look into the office through an open door, to see the business conducted without any pretence to secrecy.

So with the other lottery schemes which the police have permitted to thrive in their midst during the past ten years, and also the six hundred gambling-saloons that openly did a thriving business. The police had but to say the word, and they had

men and means to stamp out this moral pestilence. But they did not.

These gamblers have often boasted that they were protected by the police. The fact that they were not raided to any effect during all the years past, until public sentiment recently forced it, seemed to give a coloring to this boast. Pool-rooms, gambling hells, policy-shops, and lottery-offices did business openly for years, and the police had a list of all these places in their possession ; besides which, they were for many years furnished a daily directory by the printed advertisements, showing where lottery tickets were being sold. One paper published in New York City at one time had over $540 worth of this advertising, which it printed daily.

To plead ignorance with such a state of facts is virtually to confess to glass eyes, cork ears, and block heads.

The facts are, that for political or other baser reasons, these gambling schemes were tolerated and permitted to exist. The politician has taken the place of the patriot. Good men have been so occupied with business and society that they have allowed our positions of trust to be filled with weak if not corrupt men. The man who shall hold that the existence of crime is justified because it contributes to any political or other organization, is utterly unfit to execute our laws or hold any position of trust. To do this is to destroy suffrage and all equality before the laws. The rights of the weak are made subservient to the strong, the honest to the dishonest, the credulous to the vicious, the industrious to the idle, and the patient toiler to the lazy vagabond who lives by his wits.

I appeal to every patriot and philanthropist in the land, on the broad ground of prosperity to our country, durability to our institutions, and the highest welfare of the morals of all classes, to eliminate this scourge, this knavery, from our politics.

It is dangerous to condense into the hands of a few unscrupulous men such mighty power as this great wealth secured by such unprincipled means.

For two years in succession an attempt has been made in

the Legislature at Albany to legislate away the rights of citizens, to enforce these laws by a most specious and vicious bill, introduced by M. C. Murphy, of New York. This bill was designed, as it was claimed by the members of the gambling fraternity in New York, to do what the police had not been able to do on account of the activity of the agents of the New York Society for the Suppression of Vice—to wit, give complete protection to these crimes. It was claimed that after protection had been guaranteed the contract would be broken by the agents of the above society arresting these gamblers; that the police could not secure them protection from these arrests. This bill, as originally drawn, was designed to condense the rights of every citizen to see that the laws are enforced under the will of one man; and it was thought that enough of political influence could be secured to control the prosecuting attorney, and cause him to withhold his appointment of any to enforce these laws, save as the fraternity of thieves should suggest. This bill was designed to be so cunningly worded that its friends would find little or no difficulty in securing its passage, as it was thought that by making the title misleading, as to "spies who induce," etc., that they could effectually legislate away the rights of every citizen in this respect.

To Mr. W. C Beecher, the former Assistant District Attorney of New York City, is largely due the defeat of this obnoxious measure. The annexed protest was prepared, and signatures to the same were secured by him, and he and the writer presented the same to the Assembly Judiciary Committee, to whom the Murphy "Spy bill," as it is called, had been referred.

The bill did not pass.

"AN ACT *entitled 'An act in respect to spies who assist, induce, or inveigle others to commit crimes for the purpose of informing against them,' as follows:*

"SECTION 1. Whenever *any person assists,* induces or inveigles another to commit a crime or violate any penal statute of this

State, for the purpose and *with the intent to inform against* that person, or *to convict him thereof* by the aid of his testimony as a witness for the prosecution on the trial of the accused, *such witness shall be deemed and held to be particeps criminis* in the alleged offence, and in *every way equally guilty with the accused person*, and *subject to the same fines and penalties*, unless it shall be shown that the witness acted under the order and by direction of the District Attorney of the county where the crime is alleged to have been committed. Any person who induces another to commit a crime, with the intent and for the purpose as hereinbefore set forth, shall be known and designated for the purposes of this act as a spy.

"SEC. 2. Nothing in this act contained shall be construed as making it compulsory on the part of a spy to testify in any action or proceeding, where by so doing he would be liable to any of the fines and penalties as provided in the first section of this act, but on the trial of a spy for an offence under the first section it shall be competent to show any of his acts, words, or statements made in or out of court, or under oath or otherwise, where the same relates to the points at issue.

"SEC. 3. Whenever a spy shall be tried and convicted of an offence under this act, and the jury, on rendering their verdict of conviction, shall accompany the same with a recommendation of the convicted to the mercy of the court, it shall be the duty of the court to mitigate his punishment, and the court may, in its discretion, suspend its judgment or sentence in the matter."

"PROTEST.

"Understanding that a bill has been proposed in the Legislature at Albany, of which the above is a copy, the undersigned are of opinion that the bill is unwise and unnecessary.

"Unwise, because in all those crimes which consist in the sale of articles prohibited or restricted by law, the proposed bill punishes as a criminal the law officer or citizen who seeks evidence to suppress such crimes unless specially authorized,

but remains silent as to those who really 'assist' as regular customers. It needlessly increases the duties of District Attorneys, already sufficiently onerous, by putting upon them the responsibility of ordering and directing every law officer and citizen who may thus seek to suppress crime.

"It tends to interfere with the efficiency and discipline of the police force, by making them subject to two heads, their own chief and the District Attorney; and to prevent promptitude and despatch.

"In large counties great practical difficulty would be experienced in many instances on the part of those who live at a distance from the District Attorney, in getting his order and direction.

"Its substantial effect will be rather to *protect* than *restrain* criminals, and to hinder the enforcement of the law.

"In many cases it will render the conviction of certain classes of criminals practically impossible.

"It is unnecessary, because the existing laws sufficiently provide for the punishment of accessories—and,

"There is no existing evil which calls for any such new remedy as this bill proposes.

"We are of the opinion that the bill should not be enacted. The growth of crime in this country, by the constant importation of criminals from foreign countries, demands that justice should be left free to meet the *cunning of crime* with similar weapons, which in many cases are the only adequate means for its detection. The proposed bill is obviously intended to give free scope to those classes of crimes which are carried on with such secrecy and cunning that the only chance of prevention or punishment is found in the shrewdness, energy, and courage of skilful detectives. Where abuses exist in the processes of such detectives, the courts and juries are certain to see that no unjust advantage grows out of their action.

"But this bill will be effectually used to *shield crime* by making criminal honest efforts to detect and prevent or punish it.

" Noah Davis, Judge Supreme Court.
" Frederick Smyth, Recorder.
" H. A. Gildersleeve, Judge General Sessions.
" Charles Donahue, Judge Supreme Court.
" John McKeon, District Attorney, New York County.
" George G. Reynolds, Judge City Court, Brooklyn.
" J. Neilson, Judge Supreme Court, Kings County.
" Daniel G. Rollins, late District Attorney.
" I. S. Catlin, District Attorney, Kings County.
" G. L. Backus, Assistant District Attorney, Kings County.
" Francis C. Barlow.
" Rufus B. Cowing, Judge General Sessions Court.

" The word 'assist' in this bill makes it decidedly objectionable, and it should not be passed as presented, in my opinion.

" J. R. Brady, Judge Supreme Court.
" C. R. Ingalls, Judge Supreme Court."

As has been shown, the foregoing bill was designed to cover all crimes which consist in violations of laws by selling contraband or prohibited articles.

Every one of this class of crimes, which were thus sought to be protected by this infamous bill, consists of selling against the law wares that destroy the morals of the community. For instance, obscene books and pictures, articles for indecent use, lottery and policy tickets, the unlawful sale of liquor, pool gambling, all these and more pay large blackmail for the privilege of corrupting the morals of the community, and making criminals for law-abiding citizens to support.

For downright impertinence, and as a capital illustration of the arrogance and consummate impudence of the lottery men and their advocates, the following letter, received by the Hon. John McKeon, after his successful raid upon the policy headquarters by Pinkerton's men, speaks for itself :

" No. 120 Broadway, New York, September 25, 1882.

" Honorable District Attorney :

" Sir : The raid upon the policy shops, instigated by the District Attorney, has excited the utmost indignation among the thirty thousand or forty thousand voters who are in the habit of playing in these lotteries in this city alone, and cannot fail to have a disastrous effect on the Democratic cause at the next election. It has always been an understood thing that whoever takes an active part against these players will be voted against at the subsequent elections. This has been the case for many years, and it is a well-known fact that no one who has offended these electors in this way has ever been re-elected to any office. It was in consequence of Cornell's hostile attitude and proclamation against lotteries that he was not renominated. They were afraid to renominate him again, because of the known determination of these 30,000 electors in New York to vote against him. He would have been certainly defeated had he been nominated. Neither Republicans nor Democrats can afford to nominate a man who has taken an active part against the lotteries. The players consider it a perfectly innocent amusement, as it is not condemned or forbidden in the Bible, although the Jews at the time the New Testament was written constantly used lotteries ; and as almost all European nations use and encourage them, it is certain that there can be nothing hurtful or injurious to morality in them. No other District Attorney of either political party ever interfered with the business, because it was thought to be out of their line of duty and would be an impertinent interference with the duty of other officials, and show too great an ignorance of the etiquette which usually is observed among gentlemen. No wonder that some of the judges have remonstrated at this act when they consider the injury it will do to the Democratic party by alienating the vote of 30,000 voters and insuring the enmity of the owners of the lotteries, who wield such vast political power and influence over the constituencies in this and all other large towns and cities of the United States. It is conceded on all hands that

they have power to control the elections in this city, and neither political party can afford to have their cause ruined in this way.

"Your obedient servant,

"JOHN SULLIVAN."

Having found a District Attorney with enough good, old-fashioned, true manhood about him, so that the money argument of the fraternity of thieves has no effect, they turn from fawning and bribery to threats and "bulldozing." They may be assured that they are "barking up the wrong tree." Honest John McKeon does not scare.

This letter illustrates too the inner workings of the political leaders who bend their necks to the yokes of these gamblers. It shows the modern principles, the absolute sacrificing of everything lofty, noble, and upright in man and party to the nod of the managers who wield such vast political power and influence over the constituencies in this and all other large towns and cities in the United States. If this power and influence are as represented by the wail of Sullivan, then the quicker both political parties are blotted out of existence the better; otherwise we must label them, "Owned by gamblers and thieves."

Patriots, to the front! Our liberties are in danger! No man should be elected to office with this taint upon him. Down with the thieves!

CHAPTER VI.

GAMBLING TRAPS (CONTINUED).

"Poke-a-moke," or Policy.

FOLLOWING in the wake of lottery comes that quintessence of meanness—policy. This is a parasite that lives upon lotteries. Policy, or "poke-a-moke," is a bet or wager that certain numbers will be drawn in a lottery or appear in a certain position or combination in the drawings, made twice a day from seventy-eight numbers. Twelve, thirteen, or fourteen numbers, as the scale may be, are supposed to be drawn out of the numbers from 1 to 78.

This is the most contemptible kind of mean gambling. It offers dazzling inducements to the pennies of the poor. It is robbery, merciless and high-handed. It is worse than the highwayman, who creeps up in the darkness of night, and striking his victim down from behind robs him of his valuables. It can torture the suffering poor—arousing high hopes only to crush them with bitter disappointment—destroy the integrity of youth, take the coat off the poor man's back, and the food out of the mouth of babes, without a quiver or blush.

It is surrounded by all the sense of mystery with which the gambler clothes his schemes. It is superstition's stronghold. The negro dreams a dream, the Irishman or woman has a "presintimint," and the German a vision, and each rushes to the "dream-book," kept in every policy den, to see what number the dream or vision calls for.

The following are specimens. A dream about any of the following subjects calls for the numbers set opposite each, to wit:

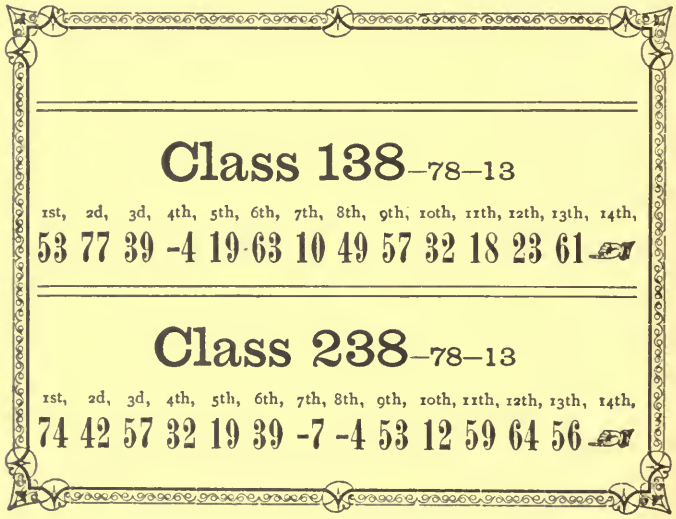
Fire, 6, 46, 69.	Funeral, 3, 5, 11, 29.
Fox, 4, 7, 11.	Gold, 63, 74.

Murder, 7, 13, 20.	Rain, 43, 45.
Hunting, 14, 37, 61.	Spider, 54, 75.

Again, the policy-player will see a number, on a greenback, or on a licensed vender's wagon, or on some house, that catches his eye; at once it argues to his disordered fancy a promise of luck, and he will rush to the "poke-a-moke" shop and play those numbers. For instance, suppose the bill to be 55,075, the player will play a "gig," by making it 5, 50, 75, for whatever amount he chooses.

Superstition is sensitive, and no amount of persuasion can convince the dreamer or player that the numbers suggested as above are not just the ones for him to play.

In order to lay the evil clearly before thinking men—and many officials are ignorant of this device—let me present, in simple manner, some of the secrets of this game. The whole thing depends on the numbers drawn, and their relative position as drawn. The following represents a drawing, and is known in the fraternity as a "slip." These are sent around to every shop twice a day.



In its promises to pay, the dragon-teeth are most clearly displayed. A word of explanation will illustrate this point.

The "1st" point is the "first station," the "2d" the "second station," etc. A player playing a station number virtually wagers that the number he selects will come out in the next drawing in the particular statior he names. For instance, suppose he plays No. "18 first," he means that "18" will come out "first." In this play the backers offer "$50 to $1" odds against the player.

Then there are "capital-saddle stations," which pay "$400 to $1." The first three numbers on the "slip" represent the first station, and a "capital saddle" is two numbers played to come out in the first three, if played for "1st station." There are four capital-saddle stations, the first three drawn numbers comprising the first, the second three the second, and so on.

A "gig" is three numbers, and pays "$200 to $1."

A "horse" is four numbers, and if played in both ballots pays "$500 to $1." All these plays require, in order for the player to win, that all his numbers shall appear in the twelve drawn.

There are other plays, but the above will illustrate the principle. Now for the practice—the tricks and devices to rob.

But very little office furniture is required to fit up an office for this kind of swindling. The votaries are not usually as fastidious as the players of "roulette," "faro," or "rouge et noir." No extravagant lay-out is required. A simple room with a board partition to divide it into two apartments; in the front a counter with empty cigar-boxes, and in the window in front a sign, "Cigars," "Exchange," or "Coal office." Then a door leading into the inner apartment, with a spring-bolt having a cord attached running to the rear of the front counter, so that the lookout can easily open for the visitor. Then a rough counter with a small desk upon the top. A sheet of tin, a few sheets of carbonated paper, a manifold-book and pencil for keeping the record of the plays, and a few strips of blank paper to write the policies upon. These, with a blackboard

on the wall on which to post the drawings as they come in twice a day, and a piece of chalk, and we have a policy office complete. I should add a rough bench or a few chairs, and a rusty stove in winter. One important adjunct to all this furniture, in order to complete the picture, is a human being, willing for about $9 per week to sell himself soul and body to the managers of these schemes. He must be as devoid of moral sensibilities as the furniture is of paint or finish.

For instance, in one case, where I went with one of our former mayors in New York, I heard a poor fellow, who had spent his last penny, plead for just one more chance on a credit of "five cents." The head one in the office heard him as he addressed the writer, and said with an oath, "Thump that —— in the nose and throw him down stairs if he don't shut up."

The plays are made and recorded in something of the following manner. A player who has dreamed of fire comes in. He consults the "wheel of fortune" as it is called, or "dream-book," and then says, "Give me 6, 49, 69 in both lotteries for $50." The writer takes his manifold-book and records the numbers and amounts, taking care to put the play in the column of large plays, and then writes out a paper as follows:

B. Ex. Sept. 11,
6, 49, 69, g 50

This he gives the player as his policy or voucher, and the player pays fifty cents for the same, as it is played in both lotteries.

They claim to have a "Georgia" and a "Kentucky" lottery, both of which are fraudulent, as neither State now has any lottery grants.

Consider the offered inducements to the poor, and to young men struggling for a livelihood. Five hundred dollars for one dollar is a great temptation to a youth scarcely earning enough to keep body and soul together. "Try your luck, you may make a hit," is the first whispering of the tempter. After he gets the victim nibbling, then it is, "You're sure to make a hit

some time ;" and so little by little he keeps on until position, honor, character, and self-respect are sacrificed in this vain attempt at almost an impossibility.

This scheme is much more readily manipulated by its managers than a lottery with 100,000 numbers. There are here but twelve numbers to be drawn.

Now what becomes of the record of plays kept by the writer on his manifold-book? He, by means of his carbonated paper and sheet of tin, makes three impressions on different sheets at the same stroke of his pencil. One he keeps, one goes to his immediate employer who owns the shop, and the other to the manager of the scheme. The headquarters were formerly at 263½ Bowery, and afterward in Mercer Street, in the rear of 599 Broadway.

There have been, during the past five years, 600 or more of these and other gambling dens open in full blast in New York City, and yet 2500 of the "best police in the world," every one of whom is sworn to enforce these laws, backed by a pay-roll of upward of $3,000,000 annually, could not find these violators of the laws. They could find and oppose an organization (Society for the Suppression of Vice) which opened relentless war upon these dens. Between the police, during the years from 1877 to 1881, and these places there seemed a chasm, which was bridged by "protection," the foundations of which may have been bribery for aught I know. I do not say it was, but if the statements of some of these gamblers could be believed, the record of the police is blacker than that of these criminals. Why did not the police enforce these laws? Why do they complain that our brave District Attorney has stepped before them in battle array, and sent a quivering shaft into the very headquarters of these robbery devices? Had not they time enough to close them? Could they not have accomplished in five years what he has done in less than five months?

If they choose to violate their oaths, it is no reason why others should not esteem the oath of office binding upon them-

selves. The best thing they can do is to profit by the example set them and close and keep closed these pest-holes.

Every policy shop in New York and Brooklyn is required to send to policy headquarters, twice each day, a correct copy of the plays made. These must all be sent in before the "slips" or printed drawings can be sent out. At this headquarters, at noon and in the evening these policy books are examined by clerks in charge. Over and over again I have been informed by parties whom I have arrested for conducting these schemes, that they are required to keep separate, or to draw off on a separate slip of paper, all plays of $50 and upward, so that the manager at a glance can see what numbers are thus played for large amounts. Now see how easy to defraud! Suppose a man has played a "gig"—three numbers—for a hundred dollars, or suppose he has played "14 first" for a thousand dollars. This play is sent direct to the manager. He sees the numbers. It is very easy to drop one of the three numbers, if the three should all appear in the list, to be sent out (I do not say drawn numbers, for I do not believe there ever is an honest drawing); or to make the first number 15 or 16 in place of 14. How does this affect the player? He looks at the "slip," in blissful ignorance of the manipulations, and then says, "I have come within *one* of it," when, if what is claimed is done, he has not come within one millionth part of a chance, as all the chance he had was that, after the list had been doctored up, the printer might, by some mistake on his part, print the number played in place of the one selected by alteration.

Why should all books be sent in before any of the slips are sent out? Why is there a small army of clerks at policy headquarters on the alert to examine their books before the drawn numbers are sent out?

Not unfrequently have complaints been brought to my office, where a poor person who has made a hit and gone back to claim the same with his policy, had his paper forcibly taken from him, torn up, thus destroying the evidence of his play, and he thrown into the streets without his money.

At this scheme all classes, and persons of all ages, can play from *one cent* upward. It is pitiful indeed to watch the poor starving creature, as he or she crawls into one of these places and deposits the last half-dime, which should be used to buy bread with, and stakes it for the sake of "trying their luck just once more." Again, I have seen the managers of these heartless schemes, with solitaire diamonds worth thousands of dollars on their bosoms, come into court and refuse to give bail or pay the paltry fine imposed on their employés, who will suffer and go to jail before they will betray their employer. Wife and child go for naught with these men. The employer before either of these. The complacency with which a policy-writer will take a sentence to imprisonment, and as he passes out of court to go to the Tombs, curse his weeping wife, is something astonishing. This I have seen more than once. These are caricatures of true men. They are forms hollowed out by this cursed traffic until there is nothing but form left.

A writer employed by a man named Luthey had two little children. He had been arrested, indicted, and by advice of Luthey's counsel pleaded "guilty." He wanted Luthey to provide for his children while he was in prison. Luthey refused, but told him to bring the "young ones" into court and stand them up there, and tell the judge they had no one to provide for them, and then if he was sent to prison, to leave them there. I was in court when this was done, and I heard this boss-gambler say that he had given direction to have this done. And he sat there while his clerk was sentenced, and refused to do a thing for the children, notwithstanding the fact that he was personally appealed to to take care of his employé's family. He replied, "Let the judge send them to some institution." Instead, I know that an amount was quietly made up, headed by large-hearted Judge Cowing, and these little ones were placed in charge of a kind lady to be cared for. Not a cent, however, was given by this man Luthey, who sat there with diamonds worth not far from $5000 on his person. This is the man who formerly ran the "Jacksonville" and "Florida" lottery

policies. I searched his headquarters in Greenwich Street on one occasion; I found no wheel for drawing numbers, but on an upper floor I found a small printing-press, with the electro-plates where he printed the drawings in these mythical and fraudulent lotteries. There are no such lotteries.

Now consider a moment the income from these schemes. Take the 600 open dens that existed in New York for years until recently. Allow but $15 per day to be taken in on an average to each place (this is a very low estimate), and we have $2,875,000 per year.

The estimate of $15 per day is very low, as one defaulter confessed to spending from $400 to $500 per day of his plunder in one of these places.

The following is a transcript from the books of one of the policy managers in New York City, showing the receipts, expenditures, and profits from cities outside of New York, as returned to him here.

This copy I made myself from his books, to wit:

Out-of-Town Trade in Policy.

Year.	Sales.	Expenses, etc.	Gains.
20 cities, 1872.....	$1,755,090.89	$1,310,354.26	$444,766.63
20 " 1873.....	916,661.25	666,750.65	249,910.60
20 " 1874.....	691,008.84	523,202.97	167,805.87
20 " 1875.....	802,929.31	627,965.50	174,963.81
8 " 1876.....	465,442.23	347,609.29	118,333.04
6 " 1877.....	529,282.09	442,136.26	87,146.83
Total.....	$5,160,414.61	$3,917,518.73	$1,242,926.78
Washington, 1880..	$121,853.83	$90,136.91	$31,716.88

The following cities are included in the returns for 1872, while but part of them are included in more recent years, to wit: Washington, Chicago, Louisville, Baltimore, Milwaukee, Allentown, Richmond, Philadelphia, Norfolk, Troy, N. Y., Petersburg, Paducah, Providence, R. I., Albany, Buffalo, Auburn, Utica, Manchester, Lynchburg.

"Expenses" covers all office rents, clerk hire, lawyers' fees, fines, official blackmail "for protection," printing, advertising, and the few hits allowed to come out for the sake of keeping up excitement and appearances. To the amount of "sales" must be added twelve and a half per cent. of the amount each year, in order to secure the gross receipts. This amount is allowed in commissions to the writers, and is deducted by them.

It must not be supposed from my description of one of these places that there are none of greater pretensions. A policy shop fitted up in elegant style is a great rarity. But many are obliged to pay a high rent, and were maintained on Broadway and other prominent thoroughfares.

It is said that the managers of one lottery paid for two floors, over the store at 212 Broadway, $600 per month rent, and had a five years' lease.

This is a mere bagatelle for a concern that takes in $5176 per day, as this one office did.

In August, 1882, the Hon. John McKeon carried out, through his assistant, Mr. H. C. Allen, one of the most wonderful and successful raids on policy headquarters that has ever been known in this or any other country. It is a marvel that a raid involving so many ramifications, where so many detectives were employed for so long a time, could be carried to a successful culmination, and yet not a word leak out, nor anything be discovered by any of the "*very* best" in the world. It speaks volumes for the discipline and efficiency of Mr. Pinkerton's detective agency and the District Attorney and his assistant. The people of the State of New York are to be congratulated on having such a District Attorney. The Society for the Suppression of Vice year after year kept piling up indictments in the State courts against these gamblers. From March, 1877, to September, 1880, these cases remained untried in the District Attorney's office. Then Mr. Daniel G. Rollins coming into command commenced prosecutions, and in six months secured more convictions than had been made before in the six years previous.

Mr. McKeon came into office with a determination to enforce all laws. At a meeting of prominent gentlemen to extend congratulation to him shortly after his election, he defined his platform as follows. Said he :

"There is but one pledge can be given by me, and that is, so far as lies in my power, the laws of the State shall be executed without fear, favor, or affection."

This magnificent raid entered the heretofore secret policy headquarters and gutted it, while the backers and clerks were arrested and held for trial. This gratified the public and greatly surprised the police force. While the former were loud in applause, the latter announced themselves slighted and injured.

Again, the police were much chagrined that the Society for the Suppression of Vice should be called upon to close the pool-rooms in Barclay Street and at No. 43 Broadway, after the captain of that precinct had been notified to close them and had failed so to do. To have this followed by the descent upon policy headquarters was too crushing. But it has taught the police a lesson. The rebuke is righteous, and the lesson much needed.

As these schemes are brought to light, loud expressions of surprise are manifested on all sides, by officials, judges, and others, that they are such barefaced swindles. Formerly these men were let off with fines. In October, 1880, twenty-nine of these criminals received sentences in General Sessions Courts, amounting in the sum total to $202.50. When the evil was brought to the attention of our excellent judges, Rufus B. Cowing and Recorder Smythe, they applied imprisonment as well as fine to the criminals, and the result has been most salutary.

The practice of respectable citizens interfering to thwart the ends of justice is most reprehensible, and destructive to the best interests of the community. It is no uncommon thing to have men go to a judge with a long story to secure a suspension of sentence for one of these offenders. They deceive the magistrate, and he, acting on what he feels are facts, allows men to

escape with a light penalty, who, if they had their deserts, would get the full extent of the law. By this means crimes are encouraged, other criminals continue to violate the law, sustained by the fact that it is easy to get off if one only has influential friends to deceive the courts. We have good judges, and citizens ought to help them enforce these laws. In checking these crimes we are stifling some of the most prolific agencies for breeding criminals. Thousands of youth are ruined by these seductive schemes. The idea of "sure to make a hit some time" takes possession of the player, and it becomes chronic, until it blinds reason, stunts moral perceptibilities, deadens conscience, and finds an apology for dishonesty. The clerk steals, but argues to himself that he will just "borrow it" and return it out of his prize. The "borrowing" just to try one's luck, is rascally, whether applied in stock speculations, horse-racing, or policy and lottery gambling. Young men, take warning!

Merchants may find here a channel where goes many a small article of merchandise from their stock. The banker and broker can here find their postage-stamps, stolen by office boys; insurance companies, their envelopes. The writer has often seized envelopes in these places bearing the business cards of insurance companies and mercantile firms.

The following cases illustrate the fruitage.

In February last a young wife with a babe fourteen months old was arrested, brought into court, and pleaded "guilty" to several burglaries. She then added that "she had become infatuated with policy." According to her story, she had once made a hit of fifteen dollars; since then she had been crazed with a desire to gamble in this manner; had used all her husband's money, and then went out upon these burglarious expeditions to get money to satisfy this passion for policy.

The same month a mother in Washington was discovered investing large sums in these devices, in the vain hope of securing several thousand dollars to pay off a mortgage which her son had upon his property in Chicago. Maternal love blinded

her eyes, while deluded she followed this will-o'-the-wisp project until poverty and ruin overtook her.

The wife of a laboring man in New York came into my office one day last summer, saying she had lost over $800 in a certain shop in New Chambers Street. All she had to show for this was a few policies or pieces of paper with her plays recorded on them. Though a laboring man's wife, and herself obliged to work, she had spent from $2 to $3 per day. After having spent about seven hundred dollars, which she had saved up by years of toil and economy, she removed to Brooklyn to get rid of the temptations of this particular place. Just here I may mention that she had no desire to go to any other than this one place to play. It is the case, in very many instances brought to my notice, that players who are driven almost to desperation continue to play in the same place; and often they appeal to me to close that particular place to save them, saying, "I have no desire to go into any other place, but I cannot pass that door without going in to play." So with this poor, half-crazed woman. She said, "If you will only close this place you will save me; otherwise I shall be driven to desperation." I went with her to this den, and, taking her plays which she placed in my hands, I interviewed the proprietor. Said he at once, fearing trouble, "I am willing to pay this woman back her money on those plays." I then showed him the plays, and he figured up about $17 as the amount he had received on about half a dozen plays. After he had thus virtually confessed his guilt, I informed him that it was not the money but his body I was after. I then arrested him, and took him to the Tombs Police Court, where he was held to answer in default of $1000 bail.

In one place which I was raiding, a little boy, scarcely able to speak plainly, came toddling into the saloon, and standing in front of the counter, reached his little hands up to the edge of it, holding in one a paper containing a play and money to pay for the same, for his mother, and in the other another for his father. Thus this infant was brought into contact with this vicious practice before he could say the alphabet. These

parents will mourn if in future years this child shall be brought to State Prison or the gallows. If he should, they will have no one but themselves to thank, for they have done all in their power to start him on the downward course at the threshold of life. They sowed the seed, and he will reap the harvest. I sent for the mother. She came, and when she discovered the presence of officers, tried to make her child say he received the plays and money from some other person, notwithstanding the fact that she at first confessed, before coming to the policy den, that she had sent him.

This scheme prospers because it is regarded partly as an innocent pastime for those who can afford to waste time and money, and because it is equally simple to bet a few pennies that a certain number will be drawn. The player is apt to think that his chance of making a hit is as good as any other person's, and if he should win there's nobody injured; especially since, as the pool is made up of small sums, this loss will not be felt by the players.

It is because the thing seems so very simple that it is so very seductive. This accounts for its being so widespread. It teaches young men to take the dollar of another without earning it. It breeds a spirit of feverish speculation, and it puts forth a bold front, by means of the printed slip sent out twice each day, concealing the secret manipulations of fraud.

Before leaving this species of gambling, let a moment's consideration be given to

Mercantile Gambling, or Merchant Lotteries.

It seems as though every branch of trade had a lottery of its own, and that healthful competition in trade must now contend, not against honest and honorable rivals, but against some scheme of "prizes" or "gifts by chance." In each and every instance the same principles are employed as in a regular lottery. It is gambling, and caters to the spirit of gaming. One firm deems it necessary, in order to sell their wares, which are often of inferior quality, to offer extra inducements. They

desire to sell their inferior goods at the highest market price which the first quality of the same articles brings. On their merits they cannot command such a price. They desire to make an extra profit on their adulterated or second, third, or fourth quality merchandise. How can this be done successfully? They must advertise largely and "*loudly.*" Printer's ink must lie for them. Many men of this stamp are much like the old Quaker whose hat blew off one very windy day, and who, running after it, failed to secure it, until he met a small boy, to whom he said, "Boy, do thee swear?" The boy answering in the affirmative, the Quaker handed him fifty cents, saying, "Give me fifty cents' worth at that hat." So, many of these respectable (?) concerns will hold up their hands in holy horror at the suggestion that they would lie or deceive, and yet will pay an advertising agent liberally to publish the greatest exaggerations as to the character and quality of their goods. They will denounce gambling as very demoralizing, and yet will adopt the very same spirit, and endeavor to evade the law by a cunningly worded advertisement. These schemes are all subject to suspicion of the gravest character. Fraud and deceit are their basis. The writer has investigated many of these schemes, and has never failed to find that either there is an out-and-out unlawful device, or else one that is the merest evasion of the law, and based on fraudulent practice—something to induce purchases by deceiving the public.

To advertise an inferior quality of goods as "superior to the best brands in the market" is downright rascality. But to add to this the seductions of lottery gambling, is baser still.

One man has a certain brand of tobacco. To induce large sales he advertises a certain list of prizes, tickets for which are in every box of a quarter gross of papers of tobacco.

The practice of one concern was to print a long list of numbers as those which would be sure to draw prizes. These were posted up and scattered throughout the country. The purchasers of this brand of tobacco will be interested to know that when we got down to bottom facts we discovered that there

was not a single number of those printed on the list packed in the tobacco. *The lowest number packed was* 75,001, *and the highest number on the printed list was* 75,000.

Of another concern that advertised "gold coin" as packed in their tobacco, the writer purchased a box to ascertain the amount of gold coin given out in a quarter gross of papers, and found one *five-cent silver coin,* but no gold.

Another concern which had an inferior quality of tobacco has endeavored for months to force sales for their brand by offering these extra inducements in the shape of tickets for money, and lastly tickets offering different amounts of tobacco to the holder of prize tickets. But it is not the fraud and cheat for which I arraign these criminal practices in the tobacco trade. Instead, it is the unusual inducements thus offered to young men and boys to buy and use tobacco, without which many would not think of purchasing the poisonous weed. To poison the systems of thousands of youth throughout the land in order that a few men may roll up fortunes for themselves, presents a question of ethics that many men in the tobacco trade most earnestly condemn. It not only kindles a spirit of gambling, but leads to the filthy yet prevalent habit of tobacco-chewing in the young. It's only another trap of Satan, set to catch young men and drag them down to ruin and shame—a device that leads to the defilement of the body; a destruction of nerve and tissue that weakens the victim's powers to resist evil, and renders easy the habit of intemperance. The mouth and throat that are tanned by nicotine require something stronger than water to tickle the palate. They crave something sharp and keen, and are thus prepared to respond readily to the sparkling allurements of decanter and goblet.

This practice is on a par with certain manufacturers of cigarettes, who, in order to fix more forcibly a taste and habit upon their patrons, to fasten upon the youthful smoker the uncontrollable practice of smoking, put opium in their cigarettes. More than once have I been appealed to, to suppress this accursed practice. It seems as if Satan hems in our youth in all direc-

tions. Tastes and appetites are perverted, evil habits are formed, vicious and filthy practices encouraged, and death and destruction escort our youth on every side. That human beings can sink so low seems almost incomprehensible. Such as these call themselves smart, and if they make money by such villainous practices they are considered by the public as successful business men. Let the toper and bloated bartender saturate their systems by the filthy practice of chewing and drinking, but let not the sweet breath of childhood be tainted and rendered offensive to decency by it. Let the tobacco chewer and smoker have their own way, and allow them the privilege of making themselves a nuisance on the sidewalks, and in all public and many private places; give grown-up loafers the right to puff the smoke from cigars made of cabbage and other unknown leaves rolled up by dirty hands, and stuck together by the spittle from the tongues of those who make them; but when Satan's claws are as plainly seen as in the foregoing practices, let not men, or those calling themselves men, sit indifferent and permit him to strike his sharp nails into the vitals of our children. These men have gone far enough. It is time now to command halt!

One cannot be too thankful that a kind Providence has given him a system and nature which revolt against the contact and taste of tobacco or liquors. As he passes along the streets and sees the full-grown mendicant follow smokers to pick up the butt of their cigar when they shall throw it into the gutter; or sees the bootblack and newsboy hang around a crowd of corner-loafers for the sake of getting the stumps of cheap cigars they chew up and then throw away; or sees the beggar come along and examine ash-barrels and spittoons for the sake of the bits of cigars they can find there; or when he stands on a ferry-boat or horse-car and has some unmannered and selfish smoker draw the air he has to breathe down into his throat and lungs, through a nasty cigar, a foul pipe, or worse cigarette, and then, polluted and poisoned, puff it out for those

about him to breathe—he is not strongly induced to take up the very fashionable practice.

I am aware that many good men smoke and chew, and defend the practice ; and yet to them as well as to all others I make an appeal to keep the children and youth clean, and not to poison their systems, nor defile their breath with tobacco in any form. It is a nasty habit at the best, and is injurious to mind and body.

Keep our youth clean.

An item appeared a few days ago of especial interest to the consequential strut, who on all occasions claims the right to puff cigarette smoke into the faces of defenceless women and refined men.

A little Italian girl was arrested in New York and taken to the Tombs Police Court for gathering up cigar-stumps from the gutters, ash-barrels, and spittoons at hotels and barrooms. She had about a thousand in her basket. She was greatly delighted at the quantity which she had been able to gather up. When asked what she did with them, she said she or her parents sold them to cigarette manufacturers to make cigarettes with. Ough !

Not only are our boys subject to the force of example from professional tobacco chewers and smokers, but they are also seduced by the gambling inducements of the manufacturers. It would almost seem as though the tobacco men and publishers of "half dime" literature were in league together. These stories, many of them, contain constant allusions to the use of tobacco, beer, and liquor. It would be a queer hero that could not chew, smoke, and drink, to excel any one else mentioned in the story. In stories about detectives, you will find at all conferences, and whenever the hero entertains his friends, choicest wines and liquors are brought out, while they lay back in their chairs, feet upon the mantel or table, while the blue smoke curls above their heads as it is puffed out of their mouths in fantastic forms. These are not imaginary evils.

They are easily discerned by any thoughtful observer. Why should our young men run riot in all the vicious tendencies of the day?

Another device may be called kitchen lotteries, or

Soap Lotteries.

This seems a queer mixture. To say the least, it is rather a slippery business. The managers of these lotteries, in a vain attempt to evade the laws, call their prizes "rewards," "presents," etc.

All are particular to announce that they do not *sell* their tickets, that "tickets do not cost you anything," and then in the same advertisement say, "Twenty wrappers, one ticket. One hundred wrappers, six tickets. Every ticket an *even chance.*"

In a word, the plan is, in order to induce people to buy their soap, to take advantage of the gambling propensities of the day, and to advertise a lottery or game of chance in connection with the soap business. They wrap each cake of soap with a printed wrapper. A return of these wrappers enables them to use them again and again and thus save the expense of printing the same. For twenty wrappers thus brought back they trade a ticket bearing a number, and this number represents a share or interest in a "distribution of presents" at some future date.

Two of these concerns, before being arrested, announced through their agents that there would be a "regular drawing" on a certain date, and these tickets represented an even chance in the list of prizes offered. These prizes consisted of one brown-stone front house, $1500 in gold, horses and wagons, etc.

If there is a *drawing*, and if the tickets represent, as they advertise them to do, an "even chance," then it is a lottery. If there is no drawing (and they now claim, since arrest, that there is to be none), then the pretence of an "even chance" to every ticket is a *fraud*, and the attempt to make people believe that, if they will use their particular soap, they will stand a

fair chance of securing one of the "prizes," "rewards," or "presents" offered, is misleading, and is to be viewed with the same suspicions as any other gambling scheme.

Practically these schemes are sops thrown to servant-girls, to encourage extravagance and dishonesty. Every housekeeper knows by bitter experience, in many cases, that the ordinary servant of the present day requires no inducement to extravagance, nor incentive to dishonesty. There are waste and peculations enough in the kitchen without offering "presents," "rewards," or "prizes" for an increase in this line. There are enough supplies passed out to poor relations to satisfy every housekeeper, as it is, and there is no necessity of a chromo or prize in this department. These devices practically say to Biddy, "The more soap used, wasted, or otherwise disposed of, of this kind, the more tickets in the distribution."

Do thinking men and women want a lottery started in their kitchen?

Another device suppressed by the New York Society for the Suppression of Vice was being conducted in Brooklyn, where a hatter gave out tickets offering prizes to be drawn in a lottery to every customer who purchased to the amount of $2.50 at a time. Aside from the pernicious influences flowing from these schemes in spreading the spirit of gambling, they are in direct violation of the *Constitution* and *laws* of the State of New York, where they existed until suppressed.

To allow the Constitution and laws of a State to be violated by any device, much less by a crime-breeding pestilence, is establishing a dangerous precedent. If these laws may be violated with impunity, why not the laws against murder, arson, highway robbery, and the like?

The people cannot afford to permit such an outrage. It is an entering wedge which will in time jeopard the highest interests of the commonwealth.

Let every patriot insist that these laws be respected and obeyed.

Prize-candy Traps.

But, lest children shall be let off too easy, and to block up more effectually every avenue of escape, we have another devil-trap for even the little wee ones. These traps may be discovered in confectionery stores which keep open on Sunday, or where prize chewing-gum and prize packages of candy are sold, and candy lotteries are run.

The first overtakes the child on its way, on God's holy Sabbath day, *to* Sunday-school. Any person who has observed these matters must have been struck with the numbers of little ones who throng into candy stores *before* and while going to Sunday-school. Few children, comparatively, enter on their return. It is when their faces are turned away from home and its hallowed influences, toward the sacred precincts of God's house, to be trained up in wisdom and grace, that the evil one overtakes them and makes a bid for them. By the open door an example of violation of the Fourth Commandment is set before them. By displaying for sale sweets which appeal to the palate of the child, a bid is made for dishonesty and deceit. The pennies placed in the tiny hand of the child for the missionary or other good cause, are thus easily secured, and the child, with its back toward home, says, "Nobody will know," and, tempted by the delicious flavors so sweet to the taste, dishonesty is encouraged and swiftly follows. Instead of benefiting the charity which the parent desired to help, in addition to inculcating habits of cheerful giving and helping others, the lesson is lost upon the child—supplanted by habits which lay the foundation for future sin and suffering.

So too with prize packages, penny-gifts, and envelope games allowed in some confectionery stores: they are the primary department of gambling. The tottling prattler who clings to his or her parent's knees and says, "Penny; please give baby penny," receives an answer to her earnest little prayer, and runs to one of these places and buys candy and comes back with a worthless trinket in addition to the candy. This prac-

tice is unhealthful and injurious. Perhaps at first the baby cannot understand ; but this practice kept up, its influence is soon felt. until anything that has "prize" attached to it awakens a strong desire to fathom the hidden mystery. By such means as this, too, there is a rivalry awakened among school children as to who shall draw the largest prize. Some of these places sell five cents' worth of candy or a glass of root beer, and then have a box of envelopes with numbers in them, which the child is allowed to draw from, and if the number is lucky he gets a prize of some kind. In watching the eager look, the passing of the hand from one end of the box to the other, hesitating to draw, wondering which the one that shall draw the biggest prize is, etc., of groups of children in these places, one can see all the symptoms of gambling.

"Whatsoever a man soweth, that shall he also reap."

Many deplore that the Sabbath is desecrated, and yet few think that it is their business to check it.

During the recent September storm it is reported that the citizens of Newark and Jersey City were anxious and troubled because about a ton of arsenic had been swept by the flood from a factory into one of the tributaries of the Passaic River, from which the water supply of these cities comes. Water was filtered and boiled and allowed to be cooled before being used in many families, for fear of poison.

Why is it that so many are aroused by physical danger, and yet are dead to the encroachments of moral evils ?

The devil always has the best time when he can lull the conscience of Christian men and women to sleep. The fowler knows that if the parent bird is absent or asleep, the young chicks are more easily secured. So it is in the moral world. If parents will only be occupied with other business, so as to be indifferent to what the evil one is doing with the children, the easier the ruin and the larger the number bagged by this infernal sportsman.

Follow the example of our neighbors across the river, and filter and discard from patronage all places that keep open to

entrap our children on Sunday. Let all Sunday-school teachers and every earnest man and woman mark the stores that open on Sunday, and for principle's sake "boycott" them.

The morals of the children first, the confectioner's pocket afterward.

CHAPTER VII.

GAMBLING TRAPS (CONTINUED).

Pool.

THERE are two kinds of pool gambling—to wit, horse and billiard pool.

Each possesses all the unhealthful excitement of any other gambling. The former, like "policy" and lottery, offers fortunes for very small sums—sums varying from "fifty cents upward."

Pool-tickets are bets that a certain horse will win in a certain race with other horses, on some race-course.

Pool-rooms are substitutes for the race-course, and bring the betting and gambling which attend horse-racing from the race-track to the doors of mercantile houses, so that clerks who cannot get away from business may have the opportunity to gamble brought to them. They bring the demoralizations of the race-course into the circles of business, thus setting another devil-trap for young men in the walks of daily life.

All the false and glittering promises of other gambling devices appear in pool. It is subject to the same tricks to deceive, and capable of all the secret manipulations and frauds of other robbery schemes. It is conscienceless, heartless, and infamous. It makes embezzlers, defaulters, and thieves in every grade of society. It is more fatal to the morals of youth than faro, roulette, or other banking-games, because it seems to offer greater inducements for comparatively small sums, promising a prompt return to the venture. It gathers its players by hundreds. It does business with open doors, in defiance of law, as witness the four dens formerly run in Long Island City.

The odor of bribery of officials—blackmail for protection—follows these schemes wherever they appear.

No matter how many youth are ruined, merchants robbed, mothers' hearts crushed, wives dragged down to poverty, or families wrecked, if only the gamblers become rich from ill-gotten gains.

The principal pool-rooms in the lower part of New York City were located at 3 Barclay Street and 43 Broadway. At the former place "The Parole Turf Club" had existed for years, John Hackett, secretary; at the latter place, the "Tattersalls Turf Club," Dougall McDougall, secretary. Both of these concerns sailed under false pretences. They each had what they chose to call a constitution and by-laws.

A few extracts from the Tattersalls Turf Club certificate of incorporation will illustrate the high sense of honor among these gamblers, who place on record an act of incorporation for one thing, and then do a business foreign to it.

In this peculiar document, dated March 29, 1882, they say:

"The particular place of transacting business is the City and County of New York, and the *object* of said club is to engage in gymnastic, athletic, musical, dramatic, literary, artistic, yachting, hunting, fishing, and other lawful sports."

The facts are, the office of this club, as above stated, was occupied for the sale of *pool-tickets on horse-races.* The "musical" part of the club was called into play for about the first time on the twenty-fourth day of July, 1882, when they sounded a long, low whistle, upon learning that the Parole Turf Club, which had continued in business for years without serious interference, had been effectually raided by the writer, at the direction of District-Attorney John McKeon, and his assistant, Henry C. Allen, with search-warrants issued by his Honor, Recorder Smythe. They then struck a "dramatic" attitude, and with "artistic" stride put in operation their "gymnastics," by the speedy clearing out from their rooms their patrons and "members," while the "athletes" of the club bore the tickets and other paraphernalia for gambling,

up-stairs to an unoccupied room, where they flattered themselves that no amount of "hunting" on the part of the writer, should he pay them a visit, would be able to discover them.

It is a good rule, and one any successful official will do well to follow, "always to secure your bait before going a-fishing." Suspecting that perhaps we had secured our bait and might come down there to take lessons in "fishing" for their unlawful apparatus, the secretary, Dougall McDougall, and his counsel, Franklin Bien, betook themselves to the "literary" part of the club's duty, and thought to frighten off the agents of the Society for the Suppression of Vice by getting an injunction order from Justice Haight of the Supreme Court, restraining the writer from entering their gambling hell at 43 Broadway.

To illustrate the elastic conscience of Mr. McDougall, and to show the "members" how much his oath is worth, the following affidavit made by him in the injunction case is presented, to wit :

"NEW YORK SUPREME COURT.

"TATTERSALLS TURF CLUB
vs.
ANTHONY COMSTOCK.

"*City and County of New York, ss.*

"Dougall McDougall, being duly sworn, says that at the times hereinafter mentioned the plaintiff was and still is a corporation created by and under the laws of the State of New York. That deponent is the secretary of the plaintiff, and that said club was organized as a convenience for its members. That a copy of the certificate of incorporation is hereto annexed, and marked exhibit 'A.' Deponent further says that the by-laws of the plaintiff provide that no one can become a member of the said corporation unless they are of the age of twenty-one years and upward, and also that any member of the said plaintiff may deposit with the secretary of the plaintiff a sum of money, to be sent to the agent of the plaintiff at any place where

any race or trial of speed and endurance of man and beast shall take place, to be by said agent invested on such trial or race as may be directed by the member depositing the same, and all money so deposited is actually forwarded and sent to said agent as directed by such member, and no charge is made by the plaintiff for so doing, it being done simply as an accommodation to the members of the plaintiff, and to which privilege they are entitled as members of said plaintiff. That the plaintiff merely acts in such capacity as a common carrier, but for its members only, and in no way keeps, hires, or occupies any room or rooms, or part of any room or rooms, with apparatus or paraphernalia for the purpose of receiving or registering bets or wagers, or sells for money pools upon the result of trials or contests of speed of horses, etc., or in any manner or way violates the provisions of Chapter 178 of the Laws of 1877 of the State of New York. That the defendant is not now and never has been a member of the plaintiff, and is entitled to none of its privileges.

"That the plaintiff's organization is entirely a private organization, so far as the public is concerned. That the public are at no time admitted to the rooms of the plaintiff, and are at no time permitted to avail themselves of the privileges thereof. That no betting or gambling of any kind is permitted in the rooms of the plaintiff, and none has ever taken place, nor would the same be tolerated therein. That the plaintiff is not a depository for hire or reward, but that as soon as members deposit any money for the purposes aforesaid, the whole amount so deposited is forwarded to the agent at the place designated by the members, without any deduction whatsoever.

"That the plaintiff is supported entirely by the dues annually paid by its members, and not otherwise. And this deponent further shows that this defendant, on or about July 25th, 1882, threatened (not being a member of the plaintiff, nor entitled to the privileges of membership, and not entitled to enter the premises of the plaintiff, or any part thereof) to force his way into the premises of the plaintiff, and with force of arms to

remove the members of the plaintiff, therefrom, as well as the property of the plaintiff, so as to suppress the plaintiff and destroy its organization, and interfere with its lawful manner and way of transacting its business. That in consequence of such threat, made by the defendant as aforesaid, and which deponent believes to be true, the plaintiff has been compelled to stop its business, to the great detriment and annoyance of its members, many of whom have threatened to resign unless they were accorded the privileges to which they were entitled under the by-laws. That such interference would be unlawful, and would do irreparable injury to the plaintiff. That such interference by the [defendant] is malicious and in bad faith, as a number of persons applying for membership have been rejected, among which deponent is informed and verily believes it to be true, was the defendant, or some of the friends of the defendant.

"Wherefore deponent prays that an injunction may issue restraining the defendant from interfering with the plaintiff's business, and for such other and further relief as may be just. No previous application for this order has been made.

"D. McDOUGALL.

"Sworn to before me this 25th day of July, 1882.

"WILLIAM R. ROSE,
"*Notary Public, New York County.*"

As soon as they recovered from their "literary" effort, these athletic gymnasts sailed around to the office of the Society for the Suppression of Vice, to discover the writer, to serve the papers upon him. Failing to find me in my office, they "cruised" around the City Hall Park, and at last "hove to" at the entrance of the District Attorney's office, and as I came in sight struck another "dramatic" attitude, and in most artistic style sought by one foul stroke to prevent my "fishing" expedition.

But they counted without their host. I had secured the bait before starting on this "fishing" enterprise, in the shape of good legal evidence—where four different persons, none of them

"members," and some under "twenty-one years of age," had gone into this place and purchased pool-tickets; and one had won a small sum of money, which had been paid to him in this place, the same day he purchased the ticket. The evidence had been placed in the hands of the District Attorney. The papers were promptly drawn, and notwithstanding the combination of such celebrated artists, fishermen, sportsmen, musicians, sailors, and literary gymnasts, my assistants went there, and found nearly half a million of pool-tickets, besides all the paraphernalia for pool-gambling. It is superfluous to say there were no yachts, dumb-bells, Kehoe clubs, guns, fishing tackle, paintings, books, pianos, organs—no, not even a jewsharp—nothing but the apparatus and paraphernalia for pool-gambling.

The affidavit of Mr. McDougall is rank perjury, and he knew it when he signed it, if he did sign and swear to it.

It so happened that I was out of the city when this raid was made by my able assistants, aided by the police. The next morning I happened to meet the counsel above named. He was very anxious to know my counsel's address, and I was given to understand by his "athletic" appearance that I was to be brought up with a "round turn" for contempt of court. I told him to "fire away," that I wanted his client for perjury in swearing:

"That the plaintiff merely acts in such capacity as a common carrier, but for its members only, and in no way keeps, hires, or occupies any room or rooms, or part of any room or rooms, with apparatus or paraphernalia for the purpose of receiving or registering bets or wagers, or sells for money pools, upon the result of trials or contests of speed of horses, etc. . . .

"That the plaintiff's organization is entirely a private organization, so far as the public are concerned. That the public are at no time admitted to the rooms of the plaintiff, and are at no time permitted to avail themselves of the privileges thereof. That no betting or gambling of any kind is permitted in the rooms of the plaintiff, and none has ever taken place, nor would the same be tolerated therein."

In face of this affidavit stands the fact that this place was constantly open for pool-gambling, and the blackboards were upon the walls for registering bets and wagers, and they were daily registered whenever there were horse-races to bet upon. The whole affidavit, following the above, might be copied as a tissue of falsehoods. But my object is to show enough of this to illustrate the unreliable character of the managers of these schemes to deceive and rob the people.

In about two hours after my interview with Mr. Bien, he came into my office with the following, which speaks for itself :

"At a special term of the New York Supreme Court, held at Chambers, New York City, this 28th day of July, 1882, Present, Hon. ALBERT HAIGHT, *Justice.*

TATTERSALLS TURF CLUB
against
ANTHONY COMSTOCK.

"On reading and filing annexed affidavit, and on motion of J. Bien, plaintiff's attorney,

"*Ordered*, That this action be and the same is hereby discontinued, without costs, and the injunction heretofore granted is hereby dissolved.

"A copy.

[L.S.] "WILLIAM A. BUTLER, *Clerk.*"

It has been often said, "The fool and his money are soon parted." Is it not especially true of pool-gamblers—those who put money into the hands of such unscrupulous men and expect to make a fortune from such investment?

But the Parole Club had a natural curiosity. They had a constitution and by-laws. They too only sold to "members," if their statements are to be believed.

Article I. of their constitution says :

"Admission to the club shall be by ballot, which may be conducted by voting papers, or in such other mode as the com-

mittee may from time to time appoint. . . . The committee may determine and appoint a time and place for the ballot, and shall give notice thereof to each member at least seven days before the day appointed."

Here, again, were false pretences.

How did the public get into this place by hundreds every day? Did the committee pass upon them? No. A stranger, calling, would be stopped by a sleek-looking fellow and asked for a ticket. If he had none, he would be obliged to pay a dollar for a piece of blue or pink pasteboard, containing the following words:

"PAROLE TURF CLUB.

MEMBER'S TICKET.

"(*Not transferable.*) JOHN HACKETT, *Secretary.*"

and then sign the "*curiosity*," kept in their office, as follows:

"I agree, in case of my admission as a member of the Parole Turf Club, that I will not disclose or make oath to anything I see or do in the rooms of said club; and in case I violate this promise, I declare myself a mischief-maker, a liar, and a scoundrel, and call upon all persons, judges, and jurors, to discredit my statement, to consider my testimony perjured, and me unworthy of belief.

"In case I hold any position in the Police Department of the city of New York, or am a spy, informer, or detective, and, to obtain admission, conceal that fact, I forfeit all my rights as a member of said club; and my entrance into the rooms I declare to be a wilful and malicious trespass, for which I forfeit to said club any salary due me as such policeman, hereby assigning my claim therefor to the Parole Turf Club; and I agree to pay to said club, as liquidated damages for such fraud and trespass, the sum of $500, including the pay due me from the city, if any, for each and every such trespass. I also resign

my office or position in the Police Department, and declare the same vacant whenever I violate my pledge.

JOHN HACKETT, *Secretary.*

"NEW YORK, January 27, 1882."

On the 24th of July, 1882, armed with search-warrants, with three of my assistants and ten policemen, I entered this place and cleared out the gambling apparatus.

We found the first floor and basement occupied for the sale of pool-tickets. The rooms were about twenty-five by sixty feet, and on three sides of each floor were desks, counters, and blackboards, for selling and registering bets and wagers on horse-races. There were about twelve regular employés in this place, that could be seen actively engaging in the business. At the door were two men, one to examine the tickets and the other to sell the pieces of pasteboard called tickets. If a stranger called, his ticket of membership, as they called it, would be asked for. If he had none he would be required to purchase one, and then to sign the "ironclad obligation." The board of members were not called together to vote according to the constitution, but the "almighty dollar" was all that was required. This was a good income of itself, as there were about 2300 names on the roll. The secretary's office was in the right-hand front corner on the first floor. Diagonally across the room at the rear was the cashier's office, and opposite that they had, boxed up in a private office, a Western Union Telegraph Company's wire and an operator. On this wire hangs a tale. Here we may look for trick and fraud. Suppose a large pool has been sold. The pool consists of all the tickets sold or bets made upon all the horses in the race. These amounts are distributed among the holders of tickets on the winning horse. In addition to the regular employés there are supposed to be a number of "dummies" or "heelers." These are expected to do the manager's bidding. If after the despatch comes the manager wants to make a sure profit, he has but to instruct one of these "dummies" to purchase a number of pools on the

winning horse, delaying the announcement until these tickets are secured. Then the name of the winning horse is posted on the blackboard and the successful players take their tickets to the cashier for payment, less a certain commission to be deducted from each amount.

Now, why is it necessary to have a telegraph wire for their exclusive use? What legitimate business can afford one?

More definite information concerning this subject is given by the New York *Tribune*, August 21st, 1882, in an article entitled "Swindling the Pool-Sellers," from which I make the following extract:

"An attempt to secure the results of the Saratoga races at Hunter's Point in season to buy pools on a certainty has been cleverly nipped in the bud by the manager and chief operator of the Western Union Telegraph Company. On Thursday the chief operator and manager of the Mutual Company suspected that something was wrong. The suspicion was reported to A. S. Brown, the superintendent of the Mutual Company, and a searching investigation was begun. On Friday the whole scheme was brought to light. R. S. Keith, assistant chief operator of the Mutual Union Company, was found to have been implicated in the plan to defraud the company, and evidence was brought home to him with such clearness that he confessed everything. Mr. Keith offered to do all he could to help to right the wrong. The plan of the sharpers was to secure such a connection with Hunter's Point that the reports from Saratoga, or any other place where racing was going on, could be telegraphed from this city ten or fifteen minutes before telegrams sent by usual channels could be received. This enabled those in the swindles to buy pools and do their betting on races the result of which they knew. The manager of the Mutual Union Company stated to a *Tribune* reporter yesterday that there was nothing irregular about the telegrams or connections between Saratoga and this city. The fraud was between here and Hunter's Point.

"The manner in which the connections were accomplished

was described to a *Tribune* reporter by the manager as follows :

" The company has bought a considerable portion of its apparatus from J. H. Longstreet, at No. 9 Barclay Street, and the wires of the company run into that office, and afterward up to and past Fifty-fourth Street. One of the wires is what is known as a ' dead ' line—that is, one that is not in active use. The schemers cut this wire near the Barclay Street office, and made a connection with it by means of a fine magnet wire, at Fifty-fourth Street. The wire was again cut, and another connection was made, this time with a ' dead ' wire of the Rapid Telegraph Company which crossed the East River. On the Long Island side of the river a dead wire belonging to the Police Department completed the line to a point convenient to the pool-rooms. The work was completed on Wednesday, and it was discovered on Friday, consequently it is believed that the swindlers profited very slightly by their scheme."

The following, from the *Telegram*, may throw some light on the uses of this private wire. It says :

" '*How Victims are Robbed.* You say that the proprietors of the Barclay Street pool-hells rob their victims. Will you explain how this is done ? '

" In this manner : Each of them has a telegraph wire and an operator at the back of his pool-room, out of sight. When the despatch saying that the horses are at the post arrives, this intelligence is held back until the name of the winner is received. A gang belonging to the house is immediately notified, and they quietly put money on the horse which has already won. Then the notification is made that the horses are at the post, and the pools are closed, so that no other persons can buy tickets. In a few minutes afterward the winner is announced.

" In what way can the house make money by this ? Why, in pool-selling. The more tickets that are sold on the winning horse, the less money each ticket-holder receives. Suppose, for instance, there is $2500 to be divided in one pool after deduct-

ing the commissions. If fifty tickets have been sold on the winning horse, each ticket-holder would receive $50. After the proprietor knows the winner, say his louts buy twenty tickets on the lucky horse before the pool is closed. This makes seventy tickets sold, reduces each ticket-holder's share to a little over $35, and gives the proprietor $700, of which he virtually picks the pockets of his customers. This is how the plan is accomplished."

I do not vouch for the truth of the above, but this I do say: I can see a door wide open for fraud, if the boss gamblers are inclined to practice what is thus charged against them. If this is not their practice, what is the use for this private "Western Union Telegraph Company"?

Again, it is charged that it is not an uncommon thing for certain "horse" men to know which horse will not win, and to arrange for a certain particular horse to win. That such knowledge can be had is possible.

Let us consider a few of those cheats of the race-track by which the bosses make on a sure thing, while the simpletons who swell the pools lose.

It was charged the past summer in open and public manner that one of the most successful horse gamblers won by systematically bribing jockeys and trainers. It is claimed that he lays his schemes so well that he seldom, if ever, fails to make thousands of dollars on race days. It was charged by another one of the boss gamblers that this man had often sought to get him to join in bribing jockeys, and that he had seen him closeted with jockeys. The way success is claimed to be insured is by bribing the other jockeys to "pull their horses," so that the horse bet on can be sure to win. Sums of $1000 and upward have been paid to bribe jockeys on a single race. If they cannot "pull" the horses—that is, hold them in and prevent their winning—then they arrange to have the horse filled with water, or the blanket left off so they will stiffen up, or some other device of equally mean and contemptible character. One of the head pool-sellers in this country is charged with these

manipulations on a race-track. He is said to pay a jockey $4000 a year so as to control him.

Again, it is stated by these men themselves that they have paid $500 to a jockey to win a race for them. If they can pay that amount to win, why not to lose?

Again, it is charged that the owners of the horses are bribed to let their horses lose? The above are charges made against themselves. The house was divided for a while the past summer, and during the excitement these interesting points to pool-buyers came out.

Suppose the "dummies" receive instructions as to how they will act and what horse is to win. They go about among the genuine purchasers — and their rooms often are densely crowded: No. 3 Barclay Street had about 150 men and boys in when we raided it—and pretend to be horsewise, and induce simple-minded youths to buy heavily in order to swell the pools. These purchases are made, however, upon horses sure to lose, as per arrangement. The pool thus increased is divided among the "knowing ones," and the managers' profits are large. There are many other devices by which the unwary are caught and stripped of their money.

The whole thing is done with such a fair showing, and with such seemingly sure returns, that thousands are infatuated and lose their all; but still goaded on by "sure to make a hit" they steal, as in all other gambling schemes, to satisfy the passion thus aroused.

I have sought to show enough of the possibilities, probabilities, and facts concerning the character of the men and their base schemes, to warn the public and awaken public sentiment against their infamous devices.

Long Island City was a magnificent illustration of the effects of this damnable scheme to pluck the unwary and delude the credulous. The following account of the raid of October, 1882, will demonstrate this. Every department of the city government seemed permeated with this virus. A coroner had a gin-mill and beer-garden commanding the entrance to the pool-

rooms of Kelly & Bliss, through which all the players were required to pass on entering or departing.

The police lolled about these places, "hail fellows well met." When, in October last, after securing evidence against four of these dens, I made inquiry about the justices to whom I should have to apply for warrants, I was astounded to learn that I should be obliged to go to one of these places, or to certain gin-mills connected with or close adjoining them, to find them. I concluded not to stultify myself by recognizing such creatures as officials, and so went nowhere near them.

The District Attorney had done nothing to commend himself, and was viewed with suspicion because of indifference.

It may interest the reader to know a little of the exciting history of how these gambling dens were closed up.

They had become a burning shame and reproach to the State. Their stench was worse a thousandfold than the combined odors of benzine, petroleum, garbage, and the legion of other foul smells for which Hunter's Point is noted. Respectable citizens were ashamed to have it known that they lived in Long Island City, and blushed an apology if they were asked the question.

Throughout the State the press attacked the evil, and denounced the same. It became intolerable. Taxpayers and reputable citizens began to grow desperate. They urged the Police Commissioners to close these places. They were reported as passing resolutions and orders to Captain Woods, of their force, but when the order was wanted the clerk of the Board had conveniently lost it. When another order was passed, then the Mayor demanded the resignation of the Commissioner who voted for it, and countermanded the order. A pretence was made of arresting these men, and they were taken before Justice of the Peace Delahanty and discharged.

The citizens organized a Law and Order Society and Citizen Committee to end this outrage. They appealed to sheriff, District Attorney, police, and local authorities, with equal lack of effect.

At last, in August, they appealed to the Society for the Suppression of Vice to know if we could not assist them out of their difficulty, and redeem the State from the infamous disgrace thus brought upon it. We cordially responded in the affirmative.

I detailed two trusty agents to secure the evidence. They did their work well, and in about ten days we had the evidence of guilt against twenty-two of these gamblers.

Then the question arose, To whom shall we go for warrants? To whom can we apply, and not be "given away"? The County Judge was reported as saying that it was the duty of the local justices to attend to the matter of apprehending these criminals and seizing their gambling apparatus. Again, he lived in Jamaica, and only at stated occasions came to Long Island City to hold the County Court.

Of the District Attorney it was reported that he was on friendly terms with the fraternity, and that certain interested parties were frequently in his office and company. Again, the political power seemed to be completely under the control of these gamblers, and no office-seeker dared to oppose them. Almost despairing, as a last resort we appealed to Hon. Jasper W. Gilbert, Justice of the Supreme Court of Brooklyn, and laid the whole matter before him. He was to hold the Oyer and Terminer court over there, commencing on the 9th of October.

As soon as the facts were laid before him, he at once decided to do what he had never done before, issue a search-warrant and warrant to apprehend these gamblers. A mighty load of anxiety was thus removed. A new hope sprang up in the fact that there was at least one official who had the authority to act, who was fearless and upright, who would not scare, and whom they could not bribe. The warrants were issued, and addressed to the sheriff.

Would the sheriff act? Yes. But had he a force that could be relied upon? Having to draft special men for this service, would we not be betrayed? Could we trust any of the local authorities? The last three questions we decided in the negative.

Then came the question, Is it safe to go over there, where there are from three to four hundred "thieves," "gamblers," and "blacklegs," from New York and elsewhere, congregated daily in these very places? The local police and authorities being in with these men made it all the more hazardous.

The safest place is always the path of duty.

"Where duty calls or danger,
Be never wanting there."

We decided to take a force from New York. Accordingly we hired about twenty men, the Law and Order Committee paying all expenses. We met at the foot of Seventh Street, New York, and crossed to the Greenpoint Ferry, as the four gambling hells we were about to raid were located close to the ferry at Long Island City. We were obliged to go to the sheriff at the Court-House. We took four carriages, and the driver of the carriage in which I rode took the lead; "he knew the way," he said.

Instead of going to the Court-House, he drove out about one and a half miles out of our way, up to a cemetery. This delayed us over an hour. But it was providential. There had been, as we afterward learned, a large crowd of gamblers in court that morning, on the alert to see if anything was to be done against them.

If we had been on time they would have seen us. As it was, I left my carriages and men about two blocks away from the Court-House, walked up to the easterly side, and entered the basement way. I was secretly conducted to the private office of Justice Gilbert, who promptly sent for the sheriff. Almost the first thing the sheriff said was that he had no men; he "did not see how he could do it with the men he had." I was ready for this, and presented him twenty-one commissions for him to sign, which I had prepared, appointing my men all deputy sheriffs or peace officers for the County of Queens.

These the sheriff promptly signed, and then we divided my men into four squads. The first squad I took charge of, the

second was under the sheriff, the third under command of J. A. Britton, and the last in charge of a regular deputy sheriff of that county. Taking our carriages, we took up the line of march to the ferry.

To those not familiar with this ferry, let me add that it is no uncommon thing for several carriages to follow one another to and from the ferry, as many funeral processions cross and recross it.

So secretly had all been done that no one suspected that we were not a return funeral procession until we turned the corner next the ferry and drove in front of these dens.

Many reports have been published about this raid, but none are exactly correct, therefore I propose to add a concise statement, as a record of that important and eventful (to the gamblers) occasion.

Three of these dens were on Front Street, and one with an entrance on Borden Avenue. All four were within a block of one another. My carriage was first. I was assigned the worst place to take, where it was thought there was the largest and most dangerous crowd. We arranged our carriages in the order of the places we were each to take—mine first, the sheriff next, Mr. Britton next, and the deputy sheriff last. We also planned that we would strike the places simultaneously. This was done.

As our carriage slowed up in front of Lovell's place, the one assigned to me, the four men with me and myself sprang out and made a dash through two liquor saloons to gain the entrance door to this place. We were seen by the lookout, and he ran to give the alarm and close the door. We reached the door just as the gamblers within started to get out. There were about seventy-five men and youth present. We stopped their exit. Then they rushed for a back door. I started across the room, to prevent their escape, when my eye caught the flash of two or three revolvers. I quickly drew mine, and with my warrants in one hand, revolver in the other, and my shield on my left breast, I announced my authority and com-

manded their peaceful surrender. At the same time I ordered those endeavoring to escape to halt and preserve order.

Then others made a dash for the back windows, only to be checked in the same manner. We then arraigned the crowd in the centre of the large hall, and selected our prisoners. Then I turned the balance into the streets.

This hall was about fifty by seventy-five feet, and lined on all sides with paraphernalia for registering bets and wagers and for gambling. We seized everything, leaving but bare floors and bare walls.

Just as the last of the crowd were leaving, in walked the sheriff. In surprise, I asked him how that was? Where his place and men were? "Oh," he says, "the place is closed."

I said, "Come, then, and we will open it." At this time the streets were thronged with a crowd of cutthroats, thieves, and gamblers. The outlook was anything but pleasant.

As we went out the crowd opened ranks to allow us to pass. Reaching the place the sheriff was to have seized, we found that some interested parties had just unlocked the doors to go in for a moment to get some valuable matter.

I said, "I am very much obliged to you for opening the doors; please step back and we will take charge." I then placed four of my men in charge, and proceeded to the next place, where Mr. Britton had just forced an entrance.

Upon entering this place, I saw through a small window, high up in the rear of the room and overlooking an extension roof, a pair of legs, and between them and myself I saw a "roulette" wheel. Taking two men, we started up the stairs to find three doors barring our admission.

It was but the work of a moment to break down these doors, and then get out of the back window, run across the roofs of two houses and into a hotel, where I found two gamblers, the roulette-wheel, and about 20,000 pool-tickets, which they were bearing away. Seizing the matter, we marched the gamblers back, and then seized two faro-tables, two roulette lay-outs, and

an immense amount of pool-tickets, blackboards, and other gambling apparatus down-stairs.

On my return down-stairs I found the deputy sheriff very complacently waiting for me.

I asked him, "What is the matter?"

He replied, "There's nobody there; the place is closed."

I took his warrant, and taking three men went around the corner into a notorious gin-mill, kept by one James Robinson, coroner of Long Island City. Through this foul place all the hundreds of gamblers visiting Kelly & Bliss's pool-rooms had to pass to get in or out.

To the right, as you entered from the street, was a side door. This door led out into a sort of beer-garden, in the rear of which stood the largest pool or gambling saloon in the country.

Pacing up and down like a caged wolf, was the coroner, in the beer-garden, with the door locked. I stopped at the door, saying, "I am a peace officer, with a search-warrant for the pool-rooms, and I call upon you to unlock the door."

Robinson said, "That door won't be opened."

Said I, "If you do not open it I shall force it, as I have a warrant to search the place, and am a peace officer charged with the execution of the warrant."

He said, "That door won't be opened. Don't you touch it."

Said I, "Then you open it."

The crowd in the mean time had thronged into the gin-mill, literally packing it.

Without further ado, having complied with all the requirements of the law, I put my best foot forward and made, with the second advance of my foot, a hole large enough for my body to go through. I jumped through, to be caught in the "loving" (?) arms of the coroner. It was but an instant before he discovered he had something other than a dead body in charge, and suddenly moved off with a sort of centrifugal motion, toward the east fence of his beer-garden. In other words, flinging him off, I made for the other door, and the

same foot starting forward suddenly, the door went in, the locks giving way, and our little band of four had charge of a room containing, as it was estimated at the time by those present, about $15,000 worth of gambling materials. There were over *four hundred thousand* pool-tickets seized.

We at once set to work inventorying the matter. While thus engaged, the coroner rumseller, with one of his sneaks, emboldened by the crowd of about 150 roughs that had flocked into his gin-mill and beer-garden, came into the saloon, and caught hold of me, demanding in a loud and commanding tone my name.

I replied, "Peace officer, and you will be obliged to get out of here."

He said, "I won't do it. I want your name."

It was a critical moment. The throng outside were his sympathizers. They only wanted a leader to formulate themselves into an ugly mob to handle.

It was not a time to parley or show the white feather. Decisive action, a bold front, and a faithful discharge of duty required that no interference be tolerated. It looked a little as though the coroner was looking after a job.

Accordingly I took him by the shoulder and put him out of the building, and barred the door.

The crowd hung around for a while, and then all of a sudden began to rush out again, amid considerable commotion.

There was evidently something brewing. A few moments afterward, in passing from the rear of this room into the rear of the second place we raided, I heard loud and excited calls of my name. There was a babel of voices on the street as the crowd surged from Borden Avenue up Front Street. As I came forward there were cries of "Bring him out!" "Shoot him!" "Hang the —— —— ——!" etc., as my assistants afterward informed me.

The commotion at the door increased, and with difficulty my men restrained the mob from entering. I hastened to their assistance, and as I did so I saw two men force them aside and

enter. As I approached them I discovered "mine host," the coroner. The deathly pallor of his face reminded me of his subjects. It may have been the shadow from some of the ghastly forms he has had to "sit upon." He belched out like a mad bull. "I want you to arrest that man," said he to his companion. Then turning to me he said, "This is a sergeant of the police."

The sergeant was about six feet two inches in height. They approached me. I hastened to greet them, not as long-lost brothers, but by taking them each by the arm, saying, "I am a peace officer for this county, and am in charge of this place with a search-warrant, and you will have to get out of here," and then I ejected them.

This was done calmly, but in a manner that comes from a consciousness of necessity and of duty. It was just that determination and promptness that was required to effectually check the mob.

It seemed to satisfy the crowd that at last, after long waiting, the laws were bound to be enforced at all hazards; that no trifling would be tolerated, nor interference brooked from any source. We were commissioned to execute the orders of the Supreme Court of the State, and in discharging that sacred trust we were bound to teach Long Island City officials how it should be done, and at the same time teach the gambling fraternity that the laws could be enforced, notwithstanding the infamous manner in which they had so long outraged them.

But the manner in which the blackboards fell from the walls, the gambling-tables, pool tickets, marking-racks, desks, counters, and other gaming materials were being thrown together, argued ruin to their profitable business.

Their craft was in danger. Having failed to scare us or to check the enforcement of these warrants, the coroner was bound to adopt another ruse. So he went up to another gin-mill, close to where Justice Gilbert was holding court, and found a ready helper in Justice of the Peace (save the mark) Delahanty. Getting a sheet of foolscap paper, on one half of

it Robinson made an affidavit, and on the other half Delahanty wrote out an illegal warrant. This was to secure the desired end, to wit, get me away for the balance of the day and night, and have my men withdrawn, so that the sheriff's tools should be placed in charge.

To further this much-to-be-desired-end, Mr. Delahanty drew his warrant, "and bring him before me at ten o'clock, October 10th, 1882," being the next morning. This is in violation of the Code, which says, "forthwith before me, or in my absence or inability to act, before the nearest magistrate."

I had just arraigned the prisoners whom we had arrested, in addition to seizing the places, before Justice Gilbert, and was on my return to continue the seizure and attend to carting away the goods, when again the coroner appeared with another Long Island City policeman. This was just as I came out of Justice Gilbert's court. The officer said, "I have a warrant for your arrest." "All right," I replied; "I ask to be taken at once before Justice Gilbert as the nearest magistrate." The officer said, "There is one nearer than he, up-stairs here," pointing over toward a gin-mill, where Delahanty was preparing his papers.

We went up-stairs. I then demanded to see the warrant, and the officer handed out the affidavit of the coroner.

This was all he had. I then showed my warrants, and informed him that I was in process of executing the same, and that I must not be detained. He called another officer, standing by in uniform with his club, and commanded him to take charge of me. I warned him, repeating in substance what I had said before. But they were bound to win. The officer caught hold of me to detain me. I threw him off, and he went as far as the walls of the room would permit, and I walked over to Justice Gilbert.

In the mean time the first officer went to the gin-mill and got the warrant which Delahanty had completed. He came into court and presented this warrant, and at the suggestion of Justice Gilbert I went with him. The justice directed the

officer to forthwith return me before him if the justice of the peace was not at the court.

We returned to find Delahanty still absent from his court and in the gin-mill.

I demanded to be taken before Justice Gilbert. We went down the stairs. At the bottom of the stairs the officer stopped and knocked on the shutters of the gin-mill, and Delahanty appeared. He ordered us up-stairs. After a delay of about fifteen minutes he came up. I showed my warrants and my appointment by the sheriff. This availed nothing.

Then one Richard Busteed appeared on behalf of the people. I asked if he was authorized to act for the District Attorney. This man, an ex-United States judge, replied in a most professional and high-toned police-court style, "None of your business." I protested to the court against his usurping the office or performing the functions of the District Attorney without authority. The court allowed it, of course. Then Busteed employed the extent of his powers to malign me, and argued that I be committed for the night. After detaining me till nearly 6.30 P.M.—they dared not commit me in face of my authority and warrants—I was told I could go till the morning, to appear at 10 o'clock.

In the mean time the arrangements had been made for the night, and the sheriff had placed his deputies in charge, relieving my men.

Just to show how the courts can be prostituted and laws overridden, let me give a little more concerning this justice.

When my case was called the next morning, my counsel and myself were present. We answered "Ready." Mr. Busteed, the bogus District Attorney, again answered for the people. We again protested, and demanded an examination. Mr. Busteed announced the people not ready, as none of the witnesses were present, and yet the complainant Robinson sat beside him. We demanded the right to cross-examine the complainant.

The justice refused this, notwithstanding the law and Code

say that, upon a prisoner being arraigned, the magistrate must, if his counsel be present, "*immediately enter upon an examination;*" and further, if an adjournment be had for any cause, the magistrate "*must commit* the defendant, or discharge him upon his giving bail," etc.

Delahanty peremptorily adjourned the case, failing to commit me or even to name the bail. They were afraid of a *habeas corpus*. I walked out of court, and went before the Grand Jury, and secured two indictments against Delahanty, Robinson, Busteed, and the officer who arrested me, for conspiracy to prevent the execution of the warrants, or interfering with the due course of law.

On the next calling of the case, October 12th, I was denied the right to see the warrant and complaint, and was told by this unlearned justice that as a defendant I had no right to see either of them, but that my counsel, "*if he demanded the right*, could see them." He sent for the District Attorney, who sent back word that he would not appear in the case. Then Mr. Delahanty was going to adjourn the case again. Again he sent for the District Attorney. He was in a painful quandary. If he adjourned it, he feared a *habeas corpus* before Justice Gilbert, and that would never do on such papers, and especially after denying the defendant every right under the law.

Finally the District Attorney appeared, and the justice said he had sent for him for advice. The District Attorney said, "My advice is to dismiss the case at once."

To the chagrin of the mob, whom Delahanty was desirous of pleasing, and the bitter disappointment of the coroner, who was anxious for a case, and the extreme mortification of this unjust judge (excuse the word judge, but that is his office), he had to dismiss the case, and I was again a free man.

The same Grand Jury indicted twenty-two of the pool gamblers on our complaints.

As I look back over that day and consider the mob that were present, sustained, cheered, and encouraged by sympathizing officials, I can but bow my head to the One who surely on that

day "led us on" and screened us from danger and harm. To His great Name be all the glory. We succeeded because we trusted in Him.

"Blessed is the man who trusteth in the Lord."

To witness such prostitution of the laws of our State, in addition to the demoralization and widespread corruption of youth and others from these schemes, seems to call for *action*, prompt and decisive, by the people of this commonwealth. This evil is gaining great headway. Money thus easily gathered up paves the way to popularize this evil by costly apparatus and elegant appurtenances.

The following, from the New York *Herald* of November 10th, illustrates this, and should sound a note of alarm and warning. It says, speaking of the improvements of one race-course for next season :

"Underneath the stand many necessary improvements will be made. Among these is an attractive restaurant, with a fine kitchen, and substantial *table d' hôte* guaranteed on race days, which those who have heretofore been compelled to gnaw ragged beef and tough sandwiches at panic prices will appreciate. In addition to this a club office will form part of the suit of rooms, and, lastly, an elegantly appointed ladies' room, with private staircase connecting with the grand stand above. The arrangement of the betting ring will be completely revolutionized. The French pool stand will be located directly under the north end of the stand, attached to which will be built a telegraph office and a lunch-room for the accommodation of the small betters. The present location used by the bookmakers, which is forty by one hundred feet, will be enlarged to eighty by one hundred, and screened from the sun, and the floor boarded over. The auction-pool stand will be taken to a remote point, and a 'ring' fifty by fifty constructed, with seats for buyers. One hundred new stalls will be built, as it is thought that the number of horses which will gather at the grounds next season will be more than the present stabling can accommodate."

This scourge is justified by horse gamblers and jockeys on the ground that it is essential to the improvement of the horse. I have heard officials argue that it is necessary that "bets," "wagers," "bookmaking," and pool-selling" be allowed, in order to keep up the interest in the improvement of the horse.

This is a gross libel on the horse and upon horse owners. To saddle the noblest of all animals with these schemes that are leading thousands to embezzlements, defalcations, robberies, and other breaches of trust, and to say that this noble beast does not present to the lover of his kind enough fine points by nature to awaken healthy competition, is false reasoning.

If wealthy men who are able to pay fabulous prices for horses will not buy and train them, unless the people of the State allow sharpers to carry on these devices of gambling in connection with this improvement of fast stock, then better stop improvements in this line. The possibilities of what a horse may yet be made to do, viewed in the light of past wonders in stock and speed, present enough to encourage still greater efforts in this line. It is a specious plea for gambling, ignoring the great wrong done to innocent victims, and unmindful of the scourge to the community. The morals of the community are nothing compared to the money that a few unscrupulous men may make, if allowed to conduct these devices to rob and ruin thoughtless ones.

The defenders of these practices act purely from a selfish standpoint.

This business seems to sear the conscience of officials, and to blind their eyes to their duty to the public. For instance, one day in General Sessions Court, New York, I heard an Assistant District Attorney move Judge Gildersleeve to sentence five "faro" and "roulette" gamblers, and argue for a light sentence, which was imposed by the obliging judge, to wit—$100 fine for each of the head gamblers or owners, and $50 each for the two assistants, while at the very same session, and during court hours, while waiting to call up the above cases, the same official admitted having lost the Saturday previous over $500 at

Brighton race-course, and that he won back the same during the same day on the last race.

This gentleman thinks it no harm to bet on horse-racing, and thinks it is essential to the maintaining of race-tracks and the improvement of horses.

With equal earnestness every thoughtful man must contend against this specious argument, and vehemently maintain that the improvement of the human race, the preserving of the integrity of our youth, and the crushing out of these demoralizing influences in the community, are each one of tenfold more importance than the improvement of any dumb animal.

Gamblers should be punished properly, whether horses race or not, and whether prosecuting officers win or lose. The morals of the community are not to be measured by the gambler's pocket nor the integrity of our young men sacrificed for the jockey's interests. The property of merchants should not be offered on this altar by their employés without their knowledge and consent.

These gamblers reap rich harvests! What of the community?

A few sad instances, taken from many others, will illustrate—to wit:

Christian Keifer, the Town Treasurer of Union, N. J., arrested in October, 1881, for the defalcation of about $3200, confessed to having taken and lost it in Barclay Street pool-rooms.

A former clerk in the New York Ferry Company stole $2800 before being detected, which he also lost in horse-pool.

Yesterday a father came to my office with the sad tale that his son, at college, borrowed (stole) his mother's watch, valued at $250, and pawned it to raise $100 to gamble with in one of these schemes. He says, "My son wants to break off this habit, but is so infatuated and crazed that he cannot. When he gets in with his youthful companions he seems to lose all control over himself."

There is a remedy required. The proper enforcement of the law can and will check this evil. If this be not soon done,

society must give up the reins of government to the gamblers and criminals of the State. They are fast usurping a controlling influence. They are coining money from the masses, and they turn about and use their pilferings as a lash to secure the means for their nefarious schemes, and to perpetuate their infamous practices. A prosecuting officer who sees no harm in gambling and fraternizes with gamblers is not the proper one to administer the laws. That which he alloweth, how can he condemn? With the winnings in his pocket, how shall such an one justly punish the one from whom he has won, or destroy the scheme that has brought him gain?

These men, moreover, claim to be able to have their candidates appointed to office, and of course do not appoint a man who will enforce the laws. What they want and mean to have is non-interference.

Business men, a clerk who frequents these places, and is brought under these seductive influences, is not to be trusted in office or store. The wild excitement that fires his brain will unman him. The things he would not do will he do. Your interests are jeopardized; your property stolen; you are impoverished in proportion as the gambler is enriched by your employés thus crazed.

Let the laws be rigidly enforced. Wherein present laws are defective or weak, let Legislatures promptly amend and strengthen them. Then let the public arouse themselves and demand that these laws be vigorously enforced and the encroachments of this and kindred evils be stayed.

To trifle with such evils is to plant a poisonous upas-tree that shall spread over the community, overshadowing every healthy enterprise, and stunting every moral sensibility, until the nation shall be cursed with the same kind of rulers as has been developed by these influences in Long Island City. It shall not, however, have been in vain that that stench has arisen from that city, if the people be aroused to check its inroads in other places. Indulgence and toleration of such evils are entering wedges which will soon rend asunder the best

organized government. This evil, like intemperance, needs but to be let alone by law-abiding citizens to overthrow the highest interests in any community, and to defy and set aside all rights which a good government secures society.

There is but one remedy—*extermination!* Enforce the laws in every instance; make no exception. To allow such forces to lay hold of or to become an element in politics, is to elevate the worst men into office and overthrow equity and justice. It is a subsidy to crime.

Basest trickery and most infamous treachery, backed by a mint of money corruptly obtained, are elements that no political party can countenance and long retain a hold upon respectable voters. These elements exist wherever the gambler's claw appears in politics. Unscrupulous leaders are placed in the front ranks whenever any party trades "protection" for "blackmail" with such crimes.

These gamblers demand and pay "to be let alone." Party leaders demand of subordinates in office that in return for the money thus paid by criminals they violate their oaths by granting them immunity from arrest. That this immunity has been granted by those sworn to enforce these laws witnesseth the history of lottery, policy, and pool gamblers, and keepers of disorderly houses and unlicensed gin-mills during past years.

Billiard Pool.

This enticing game trenches so closely upon the innocent, that care will have to be taken not to misunderstand the writer's views.

Fifteen-ball pool is a game played on a billiard-table, and while many play it without injury, others again are so infatuated that speedy ruin overtakes them. The writer knows nothing practically of this scheme, his knowledge having been acquired while seeking to find lost sons of respectable parents. It is no part of my official duty to take up these cases. From sympathy for bereaved parents, and to help reclaim bright young men, I have at different times at night sought the wayward in these

places. In lottery, policy, and pool gambling, the player may make his play in secret, with no persons but the dealer knowing what his numbers are or whether he wins or loses. There may be scores about him, and they all ignorant of the results of his venture, as the printed list of drawings, or numbers, or name of horse on the blackboard announces to him his luck. Billiard pool may be less pernicious than either of the other three, but in it the spirit of venture or gaming is awakened, and, moreover, the boy's pride is touched. He plays, and wins or loses, while spectators witness his success or discomfiture. If he gets the smallest number of points, according to the rules of the game he must pay for all. This is usually five or ten cents for each player, or for drinks. "Pool for drinks" is against the law, yet is quite common. In either case, in most pool-rooms, to keep up appearances, the young player must order his wines or beer, and have his glasses set around, to show that he is not behind the age. This game, as I am informed by expert players, can be played by eight persons, and at any stage of the game, if any number below eight are playing, any person, stranger or otherwise, entering a pool-room while a game is going on, may, until the eight are filled out, take a cue and join in the game. Then the one getting the lowest points must pay for the entire number.

It will be observed that this opens a wide door for swindling the amateur and the unwary. Every well-regulated pool-room, as the practice goes, is equipped with an expert player. More than once have I seen these "stool-pigeons" sitting about an empty pool-room, and as soon as a stranger approached jump up and begin to play. By clumsy playing at first, they made it appear that they knew very little about the game, in order to draw others into it, and so entrap the stranger.

This game not only calls into play the spirit of gambling, and touches the pride, but quickens a habit for strong drink. Many tender youth, anxious to appear well, will after repeated losses continue to play to be called "gamy," while others, knowing they are no match for their competitors, from a false

pride are afraid to stop. Again, a drink or two often fuddles the brain, until the bewildered victim has not sense enough left to know when to stop. So money is squandered, and many steal to keep up with their associates.

Let me illustrate this business by its fruits.

A noble mother in New York came to my office one day, and bursting into tears besought me to find her lost boy.

She said, "H—— ran away about a month ago. For two weeks we mourned him as dead. But that was not the worst of it. We have now discovered that he robbed his employer, and that an associate of his in the same department has been arrested and is in the Tombs. Then again," she said, "he stole $40 from a lady in my house, and last night my house was entered and robbed again, and I fear it is my poor boy. He was an only son, about seventeen years of age."

Night after night I went through the pool saloons where he had been in the habit of playing. I saw lads from fourteen to eighteen years of age standing around these tables playing, with their glasses of wine, beer, and liquors displayed about them, and with cigars or cigarettes in their mouths, while some of them were so intoxicated that they could scarcely hold their cue in play. They would make wretched plays, while full-grown lookers-on would laugh and applaud their drunken antics.

September 21, 1882, a prominent gentleman from Brooklyn came to our office for advice and help. His story was of his nephew, a bright lad of seventeen years, who had run away a week before, after robbing his own mother of a gold watch and silverware, and his uncle of $80 in cash. He had been crazed with this kind of pool.

At this writing the search for this deluded boy is being prosecuted, to reclaim him if possible.

A bright boy of fourteen years robbed his own brother of $20, and with an Irish boy of about his own age started for a pool-room, where pools for prizes of candy, cigarettes, or beer were played. Here he spent a good portion of his booty.

Another lad, about eighteen years of age, of bright, keen

intellect, ran away with another companion of about his own age, crazed by pool-gambling. They imagined themselves experts, and thought to support themselves in that way. They went to Boston, where they were arrested and sent to prison for larceny, where the lad's father, a former member of the Legislature of the State of New York, discovered him.

September 22d, 1882, Charles H. Warren shot Patrick Dwyer over a game of pool, in a saloon at 108 Bowery.

The above are but a few of many cases which could be cited as the fruitage of this kind of seed-sowing.

This game invites intemperance and but few young men can indulge long in the practice of playing "pool for drinks," without sinking themselves in the social scale, and forging a chain of habits that they will find it a hard matter to break asunder. It associates our youth with profane and obscene companions. Many men throng into these places well dressed, with plenty of spending money, who, making a respectable outward appearance, seem to think it a mark of a smart man to swear loudly or to gather a group of listeners about them while they regale their hearers with licentious and foul stories. Such caricatures of men imagine that if they can draw attention to themselves by a lavish expenditure of money at the bar, or by befouling the air with oaths or reeking stories, they are hail-fellows-well-met, all forgetful that "evil communications corrupt good manners."

The unhealthy spirit of gaming is aggravated by pride, and liquor burns out self-respect and honor, while as with a red-hot iron the evil associates sear the better nature of the youth thus entrapped.

Parents, such an atmosphere is dangerous to your son. The contagion of sinful influences fills the air, and the poison will corrupt the better nature of your boy. Under such influences he will almost inevitably be led away from integrity and honorable pursuits. Pool-gambling is only another subtle scheme of Satan to ensnare our youth.

CHAPTER VIII.

DEATH TRAPS BY MAIL.

As has been seen, Satan is permitted to place his traps where they will do him most good and the children most harm. The sickening details of crimes, infidel scoffings, cheap works of fiction, newspaper advertisements, "blood-and-thunder" story papers—all are freely admitted around the hearthstones and under the roof-trees of the land.

We now come to a class that is thrust upon the youth in secret. The favorite method is under the sanctity of the seal in the United States mail. By means of it the most infamous scoundrel may send the vilest matter to the purest boy or girl. And *this is being done systematically.* If the facts of the business of obscene publications and indecent articles could be published here, a shock would be given to the sensitive and decent in the community that would make their blood run cold, while a wave of indignation would roll over the country that would sweep away any person found engaging in the business. The evils we have been considering travel openly, and are seen on all sides. But here comes a more subtle and insidious snare. To one acquainted with the history, the variety, and extent of this evil, it does not seem possible that man could sink so low as to edit such foulness, while it appears impossible for the human mind to invent the variety of indecencies which formerly existed before the effectual efforts of the New York Society for the Suppression of Vice had suppressed them.

Secrecy marks these operations. In the darkness of attic-room, of basement or cellar, is the favorite salesroom. The message of these evil things is death—socially, morally, physically, and spiritually.

This moral vulture steals upon our youth in the home, school, and college, silently striking its terrible talons into their vitals, and forcibly bearing them away on hideous wings to shame and death. Like a cancer, it fastens itself upon the imagination, and sends down into the future life thousands of roots, poisoning the nature, enervating the system, destroying self-respect, fettering the will-power, defiling the mind, corrupting the thoughts, leading to secret practices of most foul and revolting character, until the victim tires of life, and existence is scarcely endurable. It sears the conscience, hardens the heart, and damns the soul. It leads to lust and lust breeds unhallowed living, and sinks man, made in the image of God, below the level of the beasts. There is no force at work in the community more insidious, more constant in its demands, or more powerful and far-reaching than lust. *It is the constant companion of all other crimes.* It is honeycombing society. Like a frightful monster, it stands peering over the sleeping child, to catch its first thoughts on awakening. This is especially true where the eye of youth has been defiled with the scenes of lasciviousness in the weekly criminal papers, or by their offsprings, obscene books and pictures. The peace of the family is wrecked, homes desolated, and society degraded, while it curses more and more each generation born into the world.

Think of the homes that are wrecked by unbridled passion, of the curse that falls upon any community when there is spread before the eyes of all classes by the newspaper gossip, the inner secrets of those whited sepulchres, those moral monsters, who, stripped of all sense of shame, parade their foul living in the courts.

From the first impure thought till the close of the loathsome life of the victim of lust, there is a succession of sickening, offensive, and disgusting scenes before the mind, until life, to such a one, must be made up of disease, wounds, and putrefying sores. Suicide dances before his vision in his moments of despondency as the only means by which to hide his shame,

and the sole cure for his wretched condition. The turgid waters speak louder with the death stillness which they promise than does hope, with its beckonings to a better life. Turn as he will, the chains of habit permit him to go but a short distance before they clank their hold upon him. The brightest sun over his head seems scarcely able to penetrate the gloom of despair that youthful indiscretions have often woven into his life. His one cry is, "Who shall deliver me from the body of this death?"

As the jackal follows in the wake of its equally ferocious yet stronger foe, so murder haunts the pathway of lust. There are in a neighboring city, at this writing, three youths on trial for murder. It is charged that after a most monstrous conspiracy, a young and beautiful maiden was ruined and then murdered to hide their shame. Lust has but to whistle, and red-handed murder quickly responds, obedient to his master.

I repeat, *lust is the boon companion of all other crimes.* There is no evil so extensive, none doing more to destroy the institutions of free America. It sets aside the laws of God and morality; marriage bonds are broken, most sacred ties severed, State laws ignored, and dens of infamy plant themselves in almost every community, and then reaching out like immense cuttlefish, draw in, from all sides, our youth to destruction.

Obscene literature may be said to be the favorite agency of the evil one to recruit these dens. City houses of ill-fame, in many instances, are filled with the daughters of country homes. Often children are scarcely able to walk before a curse and blight has been attempted by some foul-minded nurse upon these buds of humanity. Scarcely have they become able to observe what is passing about them before the seeds of impurity meet their eyes in the licentious papers that line their pathway. Then when the critical period approaches when they emerge from youth to manhood or womanhood, when those mysterious changes in nature take place, and they become aware of new

emotions within, then the wily one stands ready to capture and pervert them to his own hellish purposes.

Consider some of his devices in this respect. Many a parent, before sending the child away from home to school, canvasses the country over for a proper and desirable institution where the child shall have all the comforts and advantages of home and culture. All the details are inquired into with greatest care. At last the child reaches the school, and his or her name appears upon the roll and is printed in the catalogue. These catalogues are sought for by those who send circulars through the mails advertising obscene and unlawful wares.

The obscenity dealer, the quacks, the lottery managers, and the frauds all adopt the same method of advertising, to wit, either as above, or by buying old letters from other dealers for the sake of the names, or by sending circulars to postal clerks and others through the country, offering prizes for a list of the names of youth of both sexes under twenty-one years of age, or by purchasing addressed envelopes of those who make a business of collecting names, and then addressing envelopes to supply parties doing business through the mails. These are some of the devices in vogue to secure names.

In one instance a professor of a female seminary of grea prominence informed me that some party had obtained surreptitiously of one of his assistants some fifteen or more catalogues of other female seminaries and colleges. After a long search I discovered the party, and when I called for the catalogues he brought out a pile of about one hundred different ones, and we selected the ones he had borrowed. I wrote immediately to each of the heads of these institutions, and before the close of that year I received complaints from more than one half of the number written to, who had detected noxious matter sent to the students. From two of these came almost direct replies, containing circulars of death-dealing articles of a most infamous character sent to young ladies. These are unfit for description. One lady teacher wrote, "Not only must this scoundrel have the catalogue of the present, but

of the last term as well, as he has sent to the graduates of last term, besides sending to those of the present."

These catalogues then are directories for the venders of obscene matter, etc., which furnish them the names of our boys and girls. *Children have thrust upon them, unsolicited, these death-traps.* Their curiosity is piqued, and unconscious of danger, they often send for the matter advertised, simply to gratify inquisitiveness.

Let us suppose that a boy who has been brought up in a Christian home is thus placed at school, and has one of these vile circulars sent him by mail. He has never heard of this matter before. His curiosity "to just see what it is," is the first allurement of the devil. This is made to seem laudable to the child's simple mind. He promises himself that he will not show it to any one, he will just see what it is, and then destroy it. He thus silences conscience. He sends the money as requested or directed on the circular. In a few days the cursed thing comes by mail. The recipient hies away to his room in secret, to open it, to see what it is. Conscience tells him he is doing wrong. A sense of guilt and shame, a feeling that he is doing a mean thing, come over him before the seal is broken. He knows his teacher would disapprove, and that it would break his mother's heart if she knew of it. As he thinks of her his first impulse is to throw the package unopened in the fire. Blessed is the boy who acts thus wisely, for he shall escape a lasting curse.

But the tempter is watching intently. This momentary delay worries him. It will not do to loose his victim, when thus almost in his trap, and all that is necessary is just a nibble at his bait for a sure capture. He whispers, "Just look at it a moment so as to see what it is, and then you can destroy it." So urged, the boy breaks the seal and lets the monster loose. The hideous appearance at first shocks the pure mind, and the poor victim would fain put it out of existence. But the tempter says, "It can't hurt you; you are strong. Look it over and see what it is. Don't be afraid." Thus beguiled, a second look,

and then a mighty force from within is let loose. Passions that had slumbered or lain dormant are awakened, and the boy is forced over a precipice, and death and destruction are sure, except the grace of God saves him. An indelible stain has been placed upon the boy's imagination, and this vision shall be kept like a panorama, moving to and fro before his mind until it has blotted out moral purity, and the lamentable condition before described is experienced.

Intemperance marks its victim by the bleared eye, bloated face, red nose, tainted breath, reeling form, and tottering step. The effects of this evil are not so easily discerned. *Its most deadly effects are felt by the victims in the habit of secret vices, before their course is marked by external appearances.*

Many a parent sends away the child pure, fresh, and vigorous. He comes back, after a few years' absence, with pale cheeks, lustreless and sunken eyes, enervated body, moody, nervous, and irritable—a moral wreck—and the parents mourn "that the child has studied too hard." If they could get at the real trouble, it would be found that the child had fallen into one of these lust-traps, or death-traps by mail. Habits thus formed many a youth promises himself he will check at a certain date; that when he is a man, or twenty-one years of age, he will stop his vicious practices. Ah! silly boy, the shackles of habit you will never be able to throw off by your own unaided strength. The longer indulgence continues, the weaker you become to will and do against the force within. The standard of self-respect is being constantly lowered, and the will weakened. *The time to stop is before you begin.*

Where does this evil exist? Where are these traps set? I reply, everywhere. Children of all grades in society, institutions of learning in all sections of the land, and the most select homes, are invaded by the evil of licentious literature. The danger is not so great as it was ten years ago, as there is not so much of this grossest business done as in former years, as the tabular statement from the last annual report of the New York Society for the Suppression of Vice shows, to wit:

TABULAR STATEMENT, *showing a part of the work of the New York Society for the Suppression of Vice, from its organization.*

DESCRIPTION.	Prior to January, 1882.	1882.	Total.
Persons arrested in U. S. Courts	248	10	258
" " " State Courts	334	108	442
Discharged by committing magistrates	27	8	35
" " juries	9	8	17
Convicted or plead guilty	281	30	311
Sentenced	251	22	273
Prisoners absconded	19	1	20
" rearrested	25	3	28
Disagreement by juries	12	.....	12
Convicted on second trial	5	.....	5
Bail bonds forfeited	$50,900	$2,500	$53,400
	yrs. mos. days.	years. days.	years. days.
Years of imprisonment imposed	151 11 23	3 20	155 13
Amount of fines imposed	$63,931	$1,325.97	$65,256.97
Convicts pardoned	17		17
STOCK CONFISCATED.			
Books and sheet stock seized and destroyed.	27,584 lbs.	2 lbs.	27,586 lbs.
Obscene pictures and photos	203,238	1,301	204,539
Microscopic pictures for charms, knives, etc.	7,400	.....	7,400
Negative plates for making obscene photographs	1,700	.....	1,700
Engraved steel and copper plates	352	.....	352
Woodcuts and electro-plates	536	3	539
Stereotype plates for printing books, etc	14,495 lbs.	.....	14,495 lbs.
Number of different books	165	.....	165
Lithographic stones destroyed	50	.....	50
Articles for immoral use, of rubber, etc	64,836	.....	64,836
Lead moulds for making obscene matter	700 lbs.	.....	700 lbs.
Establishments for making same closed	5	.....	5
Indecent playing cards destroyed	6,122	.....	6,122
Boxes of pills, powders, etc., used by abortionists	4,185	.....	4,185
Circulars, catalogues, songs, poems, etc	1,376,939	50	1,376.989
Newspapers containing unlawful advertisements or obscene matter	22,354	.....	22,354
Open letters seized in possession of persons arrested	105,280	181	105,461
Names of dealers as revealed by account-books of publishers	6,000	.....	6,000
Obscene pictures, framed on walls of saloons	27	.....	27
Figures and images seized and destroyed	569	93	662
Letters, packages, etc., seized in hands of dealers ready for mailing at the time of arrest	3,421	.....	3,421
Names and P. O. addresses to whom circulars, etc., may be sent, that are sold as matters of merchandise, seized in hands of persons arrested	976,125	2,885	979,010
Obscene plays stopped, or places of amusement closed	4	.....	4
Miles travelled by agent outside N.Y. City.	173,992 miles.	16,106	190,098 miles.

Many parents deceive themselves into the belief that their own children are safe. I have had many instances of this kind in my experience during the past ten years. A boy, about seventeen years of age, attending one of the best public schools in Brooklyn, was discovered with one of the vilest books in his possession. He had just been out with his father to dinner in New York when I interviewed him. At first he denied all knowledge of any such book, but I knew that he had that morning received it from a classmate, to whom he had loaned it. I gave him his choice of being arrested or producing the book. He handed it out of his pocket. After securing the book I took it to the father, who knew nothing of it. The kindest thing which can be done for a boy is to show just what he has been reading, in order that the parent may counteract its evil effect. The father was very indignant, saying, "You need not tell me any such stuff about my boy; he wouldn't look at such a book."

We called the boy, and the book was shown him, and the question asked, "Have you had this book?"

He replied, "Yes, sir."

Then I asked him: "Have you loaned it to other boys?"

"Yes, sir," he said.

"How long have you had it?"

"About two weeks," he replied.

I traced this back for more than a year, to where he and a friend had had it, up in Connecticut, where they had spent the previous summer together.

This boy had been, for weeks previous to my interview, under a doctor's care, to whom this father had taken him for treatment for failing health.

In the case of the classmate who had returned him the book, I had the same experience with the father, until the boy confessed to having it, and to *reading it in his room at night after going up-stairs to bed.*

These were boys of most respectable parents. The first ran away and married a servant girl, while the latter, at last

reports, had left his home and gone to New York to live, in order to be free from the restraints of home, leaving his mother almost heart-broken, anxiously praying for her lost boy.

On the same block lives another young man of equally reputable family, now under the charge of manslaughter as the result of his unholy living ; he having ruined a bright girl, and then taken her to a murderess in New York, where she died a most awful death.

In another school I found over one third of a department of over fifty girls under fifteen years of age, who had, or confessed to having had, the grossest obscenity. One of these, a little girl thirteen years of age, I found in her home. She, in my presence, went to a bureau drawer and brought a sealed package, and after opening it we found a quantity of the most debasing and foul-worded matter. The last heard from this child she was in a dying condition, the result of habits induced by this foul reading.

In June, 1882, in the town of N——, on the Hudson, a principal of a select boys' school discovered in a pocketbook left in the desk of one of the boys, whom with some half dozen others he had expelled for disorderly conduct, an obscene picture. The professor having moral courage above the average of many in like positions, determined to have the matter probed to the bottom, and to discover, if possible, who of the boys, if any, had or had had this matter. He sent for me. I visited the school building and had an interview with several of the students. Little by little I drew out the facts that this picture came out of a well-known obscene book, and that nearly all of the boys had seen and read this book, while several of them had other matter of like infamous character then in their possession, which I seized. I found the owner of the book, and as he was the ringleader of the disorderly element, and was looked up to by all the boys as a leader, I caused his arrest. He was living with an uncle, who is the head of a large manufacturing establishment in the Walkill Valley. I went to this uncle's residence, and found that one of his expelled associates had driven out to

notify him that there was an officer on his trail, and hurriedly he had hitched up his horse and driven into N—— a few moments before we arrived. We followed, during one of the fiercest thunder-storms of the season. It poured in torrents. We reached N——, and judging that he would put up his horse in some livery-stable, we commenced a search for the horse. We soon found it, and then waited till nearly ten o'clock P.M., when the friend who had notified him came for the horse. From him we discovered the whereabouts of the culprit. He was wrapped in the folds of a cloak of rubber, and pacing along the side of a church waiting for his horse. As the officer approached him, he slid his right hand toward his inside coat-pocket, where afterward we found a bowie-knife. At the station-house, when asked what he had that for, he said, "I heard I was to have trouble, and so I fixed myself."

His companion, in driving out to notify this young desperado to flee from justice, had taken a young miss of about fifteen summers with him. He desired to remain with his chum over night, and was accordingly searched before going into the cell with him. In his inside coat pocket, over his heart, and nearest the young miss who sat beside him in his carriage, was a quantity of the most obscene matter. With these were letters from young girls, and also from low women, showing the criminal living of this youth.

I asked one of these expelled boys to tell me the secret of the disorder in the school that had disgraced them so. He replied that it was this obscene matter and the trashy boys' papers and stories of crime.

From the school I found also the same matter in possession of boys in the town; and then I visited again the manufactory in the valley, to find the same kind of obscene matter there in the hands of youth. From there I went to New York, and in Wall Street I found a boy about twenty years of age, who had twenty varieties of the most debauching matter in his pockets. This lad was a minister's son. I talked with his father before seeing his boy, and he told me that this son was the only one

of seven children who was not converted to God. He had never suspected the reason why, although the expression of the lad's face spoke plainly of dissipation.

In another school of about 100 boys in New York, I found one afternoon sixteen lads with the vilest pictures and leaflets in their possession or where they had had them.

In a college which I visited in Pennsylvania, I discovered a number of boys in different departments with the most filthy matter in hand. The same day I learned from the principal of the girls' high school that the same matter had been found in the possession of several girls, and that six had been expelled, others suspended, while others had been severely reprimanded.

Add to the above instances the long list of others of similar purport, covering a period of ten years, and you have some of the reasons why the work of suppressing these evils has been rigorously maintained, and weighty arguments why it must be continued, and the efforts sustained morally and financially.

To say that twenty-five tons weight of contraband matter has been seized by the Society for the Suppression of Vice, while it sums up the facts, does not present to the ordinary mind the fearful magnitude of this evil.

In 1872, when the work of extermination against this evil commenced, there were 165 different books published in New York and Brooklyn. Numerous establishments were in full blast, turning out obscene pictures and articles for indecent purposes, and of the vilest character. In all the so-called sporting papers, in many otherwise respectable weekly journals, in the daily, and sometimes covertly in the religious papers, these foul articles and things were advertised. According to the account-books of the publishers and manufacturers seized by the above society, there were about 4000 dealers scattered throughout the country. These supplied themselves from the headquarters for the production of these nefarious goods in New York and Brooklyn. All the known manufactories and publishing houses of these obscene articles have been closed. The plates for printing and illustrating 163 of the 165 books have been seized and

destroyed, and there is the best of evidence that the owner suppressed the other two from fear. A vigilant watch is kept to discover any new enterprises. There are traces of the old stock, and this is supplemented by leaflets, poems, songs, doggerel, and other cheap forms of nastiness, at the present time. Here and there some amateur printer or clerk in a printing establishment issues a small lot of vileness, but the immense stock-in-trade formerly carried by dealers no longer exists. Many now have taken to writing out copies of this old matter. I arrested a young man away up in Maine, who, living on a farm, advertised in some of the papers, and then for $1 would copy and send by mail a four-page note-sheet of this filth.

Of twenty varieties recently seized, all but one or two were copies in writing from old printed matter.

Night and day this evil has been pursued by the agents of the society referred to in this chapter. Eternal vigilance is the price of moral purity. Let the efforts of this society be relaxed, or allow it to be known that its efforts will cease, and there are hundreds of villains ready to embark in this soul-destroying business.

Parents and teachers must watch for these traps. Evil things may be found lurking in pocket, desk, and private box of the child; they cannot bear the light of day. In one instance, the writer sent a little girl home from school to get her geography, where she had secreted some of this vile stuff. A bright boy of about fifteen years of age had some of this vile matter locked in a box with the Bible given him by his deceased mother. The usual place where the youth keeps it is the sanctum of the pocket. Here he carries it, because he knows where it is, and always has it at hand to look at, when opportunity offers, or to show to some trusty companion whom he meets.

Let all persons who discover traces of these evils send all the facts to the writer. The name of the child is always considered sacred. While vigorous efforts to discover the facts will be made, yet respect to the good name of the child, family, and school is always observed.

Again, there is required a public sentiment that shall force officials to do their duty. The outrages perpetrated by some judges are of a character that encourage rather than discourage this cursed traffic. Here is a crime worse than highway robbery, burglary, or any felony known to the law. It is moral assassination and spiritual death to the young. Notwithstanding this, there are persons, occupying positions as judges and clothed with power to execute the laws, who virtually ignore the evil and condone these crimes. For instance, a short time ago, in Philadelphia, a man who pleaded "guilty" to stealing thirty-eight cents from a boy on the highway was sentenced to five years' solitary confinement, while a man who had been for the third time convicted of selling the most obscene books and pictures (and doing this in a store where school children came for books, paper, pencils, slates, and candies) was let off the same day by the same judge with three months' imprisonment. This outrage I witnessed. Which is of more importance, the spending money given the child, or its moral purity?

Another instance, recently reported by R. W. McAffee, agent of the Western Society for the Suppression of Vice in St. Louis, was of a man indicted for selling obscene matter, and who it was in evidence had distributed about 18,000 circulars of a most indecent character, who was let off on his plea of "guilty" with a fine of $30, while a woman who had harbored a little dog for about two hours, which ran into her house, was imprisoned for five months.

The young desperado in the town of N——, who had for months polluted his associates, cursing many bright boys for life by loaning the vilest matter, after pleading "guilty" was let off with a suspended sentence by a recorder who knew all these facts.

Again, in Philadelphia, in the United States Court, Judge Butler directed a jury, who were *sworn to decide the case according to the evidence*, and *after it had been clearly proven* that a package containing sixty of the most obscene leaflets, or songs, had been sent by the prisoner to a student in a college, to return a

verdict of "not guilty;" and, on account of the prisoner's age, reprimanded the officer because he had faithfully performed his duty by arresting the young villain. We offered to show that this same matter had been sent by mail to the girls' high school as well as to the students in the college in the same city. It was also in evidence that this lad had for several months been engaged in this business, that he had secretly printed several varieties, unbeknown to his employer, in his employer's establishment, and had for months supplied his associates with them. Notwithstanding all this, a verdict of "not guilty" was ordered by the court, after the case was absolutely proven, and the prisoner was discharged, thus encouraged to continue his nefarious traffic in a still more secret and extensive manner.

This lad was about seventeen years of age. And I submit that where a boy is old enough to debauch the youth in two institutions of learning, curse them in the community where he lives, set up and print the matter for months, and not be detected—when at last he is run down by the officer of the law, he is old enough to be legally and properly punished for his crimes. What avails the oath of a juror when he swears to do one thing and then violates that oath by not doing it? There was no question of law raised before that jury. Their duty was "to decide according to the evidence," and as the counsel for defence conceded the sending of these vile things by mail, there was no question of law or evidence that justified a verdict of "not guilty." The welfare of the community is endangered when justice is administered as above. If a judge may order a verdict of "not guilty" when a case is fully proven, and no law point presents itself, then there is no safety for any citizen, for by the same token may he order a verdict of "guilty" when no evidence exists of guilt.

I submit, with great respect and firmness, that the proper thing when a case is clearly proven is a verdict of guilty, by the jury, and then, if the judge finds mitigating circumstances, it is his province to suspend sentence or impose a light penalty.

What we want is that these laws shall be stringently enforced.

If the highwayman deserves five years, the corrupters of our youth merit double that sentence.

When parents, from the marks of dissipation or otherwise, have reason to suspect the vicious practice of the child, it is their duty to set aside all feelings of false modesty and win that child's confidence, and help apply a remedy. Let a physician of known character and ability be consulted. By so doing the child may be saved, otherwise the meshes of the hunter's snare shall be woven closer and the chains of habit forged more firmly on the victim, until there is no escape from the most loathsome and soul-destroying practices.

It is a painful and disgusting subject to consider. Many are liable to misinterpret and misjudge the writer's meaning and motives. Be that as it may, parents and teachers, the note of warning is designed to be sounded by these pages. No uncertain sound is intended, but a clear, full, plain, practical chorus of warnings is designed to be rung over the land. Save the young! Save the young from these devil-traps.

A word to teachers.

No institution of learning ought to furnish these scoundrels a directory of the names of their students.

None should be printed while this danger exists.

Again, in boarding-schools all mail matter should be sent to the school building and delivered in presence of the principal or some wise and trusty assistant. All suspicious letters and packages—when there are a number evidently from the same source, or when the handwriting is unknown to the recipient—should be opened in the presence of the principal, and if unlawful, the matter should not be allowed to go before the child's mind to pollute it, but destroyed or sent to the parent, with a request that it be sent to the writer of this book, that the insult offered the child and institution may be resented by bringing the offender to justice.

Parents should request this much of teachers. If the teacher is to be trusted at all, it ought to be in a matter involving the moral purity of the child.

One device of those sending out circulars to youth in these institutions is, to send no two envelopes of the same color. I have often seized, in possession of persons I have arrested, packages of twenty-five envelopes, all differing in size or color.

Again, parties doing this kind of business through the mails, in order to allay suspicion, disguise the handwriting, so that the addresses will not be similar.

Another device to blind the eyes of teachers is to have different post-marks. This is done by mailing at different post-offices. For instance, the scoundrel who a few years ago stabbed me had sixteen different post-offices through which he did business. He would post, as do other dealers living in New York, a part of his mail in that city, a part in Brooklyn, Williamsburgh, Jersey City, or at any of the post-offices in adjoining towns.

The following were the aliases of Charles Conroy, who is the one referred to as my would-be assassin, and will illustrate the practice—to wit : C. L. Dexter, Chambers Street, New York ; C. L. Taylor, Brooklyn, N. Y. ; William Colby, Stapleton, Staten Island ; Matthew C. Hart, Newton, Staten Island ; R. Carleton and R. Carleton & Co., Port Richmond, Staten Island ; Gregory Durphy, New Brighton, Staten Island ; Louis Lubin, Greenpoint, L. I. ; V. Scribner, Flushing, L. I. ; M. Depau, Hoboken, N. J.; John R. Scott, Hudson City, N. J.; G. Marsh, G. Marsh & Co., Jersey City, N. J. ; N. F. Kirke, Newark, N. J. ; J. K. Appleton, Bergen Point, N. J.; E. Manning, Elizabeth, N. J. ; W. J. Evans, Trenton, N. J. ; L. M. Burt, Long Island City, L. I. ; C. D. Cook, Morrisania, N. Y.

When we consider the safety of our youth and the dangers of this blight and curse to them, we are almost ready to adopt the practice of the Roman Catholics, who in their schools and colleges require all letters to be opened in the presence of priest or teacher.

Certain it is, a greater vigilance than has been before mani-

fested is required, in many instances, to stay this iniquitous traffic.

The morals of our youth first, conventionalities afterward. These foul publications, as has been seen, breed lust. Lust brings disease, weaknesses, and suffering.

Sailing in the wake of these, in a bark of false pretences, blackmail, and lies, comes the quack, whom we consider in his natural order next.

CHAPTER IX.

QUACK TRAPS.

THERE is nothing among beasts, birds, or reptiles to which this particular agency can be likened. It resembles some of the characteristics of the buzzard and vulture, in that it feeds upon carrion. As these foul birds hover over the putrid carcass of some animal, and descend to feast upon it, so these loathsome creatures hover about our homes, throwing their filthy and disgusting advertisements in at our doors, where they shall fall into the hands of youth who may perchance have been led into vicious practices, in order to entice them into the net which they have spread to rob them. The quacks live and thrive on the weaknesses of humanity.

The leech, when applied to a diseased part, clings closely, sucking out the blood, and helps a cure. These frauds seek out those who have weaknesses to contend against—often inherited—and by a system of lying advertisements endeavor to terrify our youth into rushing to them for advice and cure. They will cling to their victim, sometimes by cunning and sometimes by threats, until they extort the last dollar.

In one familiar with the methods practised there is awakened such a feeling of contempt and abhorrence for these ghouls that it seems as though, if lynch law were ever justified, it is in these cases. They are heartless as hyenas. That ferocious animal acts out its own nature when it devours its prey. But here we have a class who shock decency by their vile circulars and pamphlets thrust into our homes, while they take advantage of the diseased and helpless condition of their fellow-beings, gaining their confidence by false pretences, and then, turning upon them, give in return for money extorted by this

system of lies that which aggravates disease and intensifies suffering.

To approach youth who by evil communications have been led into the vile practices which are so prevalent to-day, especially when their minds are unsettled and disturbed, and to misrepresent and lie as to their true condition, in order to extort from them a fee for services, is both dishonest and cruel. It is one of the great wrongs of the day. The State of Pennsylvania has a law prohibiting the advertising of any such nostrums, as follows :

"(7) PUBLICATION OF NOSTRUMS.

"75. It shall not be lawful to print or publish advertisements of medicines, drugs, nostrums, or apparatus for the cure of secret or venereal diseases, or for the cure of those diseases peculiarly appertaining to females, and if any person shall print or publish, or procure to be printed or published, in any newspaper in this State, any advertisement of medicines, drugs, or nostrums, or apparatus for the cure of secret or venereal diseases, or for the cure of those diseases peculiarly appertaining to females, or shall, by printing or writing, or in any other way, publish an account or description of such medicines, drugs, nostrums, or apparatus, or shall procure the same to be published or written, or in any other way published, or shall circulate or distribute any such newspaper advertisement, writing, or publication, every such person so offending shall be guilty of a misdemeanor, and shall, upon conviction thereof, be fined in any sum not exceeding one thousand dollars, or be imprisoned in the county jail not exceeding six months, or both, at the discretion of the court."

This is well, but it would be better if it were not a dead letter in that State. No Legislature can pass a more wholesome act or do a kinder deed to those misguided youth who are to-day the victims of secret sins, than to copy this law, and after passing it see that it is rigorously enforced.

I am quite familiar with the methods of this horde of pretenders who are thus preying on the sick and suffering. From

the highest, with their bogus medical institutes, down to the lowest, who add "Reverend" to their filthy advertisements to make them more taking, I would caution one and all to give them a wide berth. These circulars and advertisements, in the main, are as false as they are indecent. By grossest misrepresentations they frighten weak-minded youth—especially those suffering from evil habits, aggravating their ailment and torturing their minds.

The more powerful of this class have their museums of anatomy. These are open for the public at a low price for admission. They usually occupy a prominent place on some crowded thoroughfare, where a high rent is required. What is their real secret of success? How is it that they can pay high rents, employ numerous assistants, and that the principals in a few years acquire great wealth?

The different subjects exhibited are in some cases but the introduction to a lecture hall, run in connection therewith, and these lectures are little better than blackmailing enterprises. Youth listen, conscious that they have started on the downward course; from what they hear many of them come to think that an early grave awaits them, unless they apply to this wonderful lecturer. His effort is to convince his hearers that although all other physicians have failed, he possesses the panacea for every ill. He "guarantees a cure." "The utmost secrecy is pledged." "All can confide in him." Under the pretence of making a diagnosis of the case, the real name and those of the parents and other connections are ascertained. These are entered in a book, and then they pledge themselves to effect a permanent cure for so many dollars per week paid in advance. Then the exaggerations of the printed advertisement or the statements in the lecture are added to, until the victim is made to believe that he has come "just in time," or has "delayed too long." The "too long" statement usually comes in after the first or second visit, when, after the first nostrum has effected no improvement, and has, as is often the fact, made the poor sufferer worse, he is informed that "a stronger remedy is

necessary," and "this kind costs about double the price of the first kind."

In one instance brought to the writer's attention, the head of one of these bogus institutes prescribed gentian root for all diseases. This harmless prescription would be sold at from $15 to $100 per week, just according to the quack's ability to extort and the victim's capacity to pay.

One institution of this character, suppressed by the writer, received an annual income of about $30,000.

Another case: A young man was about to be married, and imagined something wrong with himself. He applied to one of these men on Broadway, who frightened him into believing he had not long to live, but that he could be cured if he could pay the price. His "remedies were very expensive," on account of their intrinsic value, and the "great difficulty in securing them," the "demand was so great." The young man was swindled out of over $200 cash, and gave his note for $1500 more.

Another instance, which seems almost incredible, was that of a young man in New Jersey, who fell a victim to vicious practices while young. He went to one of these men, and was blackmailed, under the threat of exposure to his friends, out of over $50,000. He was wealthy, and paid rather than have his friends know of his shame. And here is the strong hold of these vampires. They get the name and confession of the victim, and then, after the contract to cure for so much a week fails, come terrorism and blackmail.

There are two parties advertising as "returned missionaries." They proclaim themselves as nearly ruined, and their prescription and circular, together with the history which they print of themselves, are so alike that they must be "twins." A few extracts from each circular, as issued by these "reverend" frauds, will be of interest. They at the same time illustrate the absolute fraud perpetrated by these vampires upon those who need most considerate and scientific treatment.

The following are taken from a four-page circular issued by

them. Let the reader compare them, and then choose for himself which is worthier of the penitentiary. The former is signed "Joseph T. Inman, Station D, New York"; the latter, "F. C. Fowler, Middletown, Conn."

Inman says:	Fowler says:
Recipe.	*Recipe.*
Extract of Corassa Apimis.... 8 drachms.	Extract of Hydrastis..... ...8 drachms.
Ex. of Selarmo Umbellifera.. 4 drachms.	Extract of Latifolia Herbalis..6 drachms.
Powdered Alkermes Latifolia..3 drachms.	Powdered Selarmo Apimis.....4 drachms.
Extract of Carsadoe Herbalis..6 drachms.	Ex. of Alkermes Umbellifera ..6 drachms.

The fraud is patent if the reader will take Inman's "alkermes" in the third line and his "umbellifera" in the second, and compare it with Fowler's fourth line. Note other transformations of the same type.

Inman says:	Fowler says:
"Mix well in a mortar, then put the mixture in a box and keep it covered, or wrap it in a paper and cover with tinfoil, to exclude the air. For a dose, take about half a teaspoonful of the mixture, and moisten it with a little cold water in a glass or cup, then add about two tablespoonfuls more of cold water, or just enough to enable you to take it down easily. . . .	"Mix well together in a mortar, then put the mixture in a box and keep it covered well to exclude the air. For a dose, take about half a teaspoonful of the mixture, and moisten it with a little cold water in a glass or cup, then add about two tablespoonfuls more of cold water, or just enough to enable you to take it down easily.
"This remedy from South America (the land of medicines) is entirely a product of the vegetable world.	"This remedy from South America (the land of medicines) is entirely a product of the vegetable world.
"How I discovered the Corassa compound."	"How I discovered the Hydrastis compound."

These two parties, if their own statements are to be believed, and they are just alike on the subject, both acquired vicious habits while at college. They tell a mournful tale of what befell them, and then both fell in love in precisely the same manner. It is really quite funny that two persons, entire strangers, should by a strange coincidence have the same experiences, state them in the same language, and yet know nothing of one another. It was not a time of telegraphs, telephones, and railroads, it is presumed, when they were in South America.

Inman says, speaking of his leaving college:

"My grief was more deep, as I had formed an attachment for an accomplished and amiable young lady, who returned my affections; but marriage was not to be thought of by me, as my state of health would make me but a miserable companion for a gentle and loving woman."

Fowler says, speaking of the same experience:

"My grief was more deep, as I had formed an attachment for an accomplished and amiable young lady, who returned my affections; but marriage was not to be thought of by me, as my state of health would make me but a miserable companion for a gentle and loving woman."

Then both "go to Europe" with a "view to consult the best medical men of London and Paris." Both reside exactly "two years in Europe," devoting nearly all the time "health would permit, to the study of medicine."

They both leave Europe on charity, as witnesseth their own words.

Inman says:

"Through the kindness of some Christian friends in London, I was offered the position of a missionary to Para, South America, where a station was established by the London Missionary Society, for the diffusion of the Gospel throughout the great valley of the Amazon and its tributaries."

Fowler says precisely the same.

Wonderful to state, both sailed "from Liverpool in the ship Reindeer, Captain R. I. Marsh, for Para."

These circulars I have quoted to show the absurdity, the preposterous impudence, of these creatures who prey upon the sick and suffering.

Those are deceived who oftentimes require but a simple treatment to relieve their trouble. The nostrums advertised under such lies as abound in these and similar circulars, deceive and defraud. The articles named do not exist. They are not known by the most celebrated pharmacists in the country. But high-sounding words take the best. The veil of mystery lends a charm and enhances the apparent value of any article.

These frauds are much like an anaconda, which covers its victim with slime and saliva before devouring it. It is such slimy circulars as those from which the above extracts are made,

that the quack uses to bedaub the mind of his victims, that he may get absolute control over them. He takes advantage of that terrible condition which reaches out in all directions for a cure, anxiously catching at anything that has a ray of hope in it. Surely the word of a missionary—one whom we all respect and revere for the self-denial and heroism of his class—is to be taken without discount. "Anything to be well," is the plaintive cry, and so they fall easy victims to the most contemptible of all frauds—the quack.

Fathers and mothers, look into your child's face, and when you see the vigor of youth failing, the cheek growing pale, the eye lustreless and sunken, the step listless and faltering, the body enervated, and the desire to be much alone coming over your offspring; when close application to work or study becomes irksome, and the buoyancy of youth gives place to peevishness and irritability, then seriously look for a cause. It may not always be the case, but in many instances it will be found to come from secret practices, which have early in life sapped the health of mind and body.

An eminent professor in a Southern college, in writing to me a short time ago, said: "I am forced to the belief that seventy-five if not ninety per cent of our young men are victims of self-abuse."

Is not this awful curse to the young prevalent enough to command a remedy? to call for attention from parents? Go to the insane asylums and epileptic hospitals for a reply. Our youth are falling on every side. Lives that otherwise might shine as the stars in the firmament are shrouded with a veil of darkness, with horrors to the victim's mind which no pen can describe.

Along this same line come the ante-natal murderers and murderesses. Safeguards set by God and nature are broken down, and promised "security" or "relief from trouble" were formerly advertised publicly. This is now too dangerous to admit of publicity, as more than sixty of these wretches have been arrested and imprisoned or fined, through the efforts of

the New York Society for the Suppression of Vice. The business now is carried on secretly.

The gilded palace built and embellished by the crime of women, on Fifth Avenue, New York, now stands as a monument to the hundreds of young lives offered up within its precincts, while the murderess, when she found herself arrested by an agency she could not bribe nor frighten, confessed judgment, and then passed sentence of death upon herself, and with her own hand executed the decree. Many a woman, unless lost to all self-respect, must shudder as she passes this monument of infamy.

The large number of so-called respectable women with their long line of carriages which formerly deposited their occupants at the side basement door of this murderous den have passed with their secrets into history, while the fortune to which they contributed is being spent by those who had little or nothing to do with its accumulation. For years this iniquitious business was winked at by the police, while hundreds of thousands of dollars were gathered together by an ignorant woman—the price of hidden shame. Maiden virtue was of no account, but nostrums were openly advertised as for sale at this place, by one or more newspapers, to help the rake and libertine destroy the fairest in the land.

In former days, and occasionally now, the dealer in obscene literature advertised, as part of his business, these death-dealing and shameful articles. While books and pictures defile the mind and excite the passions, these provide the means for most vile practices. Three factories, where abominations that would put to shame Sodom and Gomorrah were made, have been raided and closed, while moulds and stock have been seized and destroyed.

In this connection might be named another scheme to make easy the defilement of the young. It is a device by which they are ensnared, and where criminal suggestions are uttered by sign and signal. I refer to the "handkerchief" and "glove" flirtation cards, by which means the schoolgirl is taught how to

respond to signals from male prostitutes. A code of signals is printed on little cards, and these are extensively advertised and sold. They serve as a means of introduction. They are also used by the dealer in foul matter as a means of obtaining the names of many youth. These cards are often advertised to be sent free. They are a bait to secure the address of children. Some are harmless, while others show that by a simple turn of the hand with a handkerchief or glove in it, an impure suggestion is meant to be conveyed. By this means an innocent girl may be drawn into the meshes of the net of the veriest scoundrel. It is an easy and simple thing with a stranger at a distance to twirl the hand and convey an impure suggestion, or to respond to such a suggestion on his part, which, if he were present, no youth would dare to offer. Many a cowardly cur will flash an impure suggestion from his eye, if he chance to catch the attention of a lady in passing. So many a bold girl will fling out the same idea to the passer-by, by means of the above device.

Then again, there are "acquaintance" cards—cards containing questions with space to be filled with the answer, and these are capable of doing great harm in country communities, where the rules of social life are not so strictly drawn as in the cities. These are handed to a girl at a public meeting or slipped into her hand, or dropped before her as she walks the street, and she has only to put her reply to the printed questions, and return it in the same manner.

These cards do not always lead to ruin, but *they make the first step to an objectionable acquaintance easy.* They help break down the sweet modesty of the child, and serve as introductions to companions who in no way are of any value, but who should be avoided and shunned.

When parents find advertisements of such matter in the papers read by their children, it is time to dispense with those papers in the household. Like a shark following in the wake of a vessel at sea, there are grim monsters of vice lurking

behind these devices. The child may write and receive nothing of an objectionable character, but the child's letter may be sold the very next day to some vender of deadly poison, who will send his circulars secretly by mail, offering that which no child ought to see.

CHAPTER X.

FREE-LOVE TRAPS.

When a boy I used to construct in the woods what was called a stone-trap. This was formed by taking a large flat stone and setting it up on one edge at an angle of about forty-five degrees, and fastening it there by means of three notched sticks. The end of one directly under the centre of the stone was baited with a sweet apple. The rabbit or squirrel nibbling the apple would spring the trap and be crushed to death.

The thing I mention now crushes self-respect, moral purity, and holy living. Sure ruin and death are the end to the victims caught by this doctrine, which is now becoming so prevalent. It is a bid to the lowest and most debased forms of living, and is dangerous to youth and adults alike. It takes the word "love," that sweetens so much of earth, and shines so brightly in heaven, and making that its watchword, distorts and prostitutes its meaning, until it is the mantle for all kinds of license and uncleanness. It should be spelled l-u-s-t, to be rightly understood, as it is interpreted by so-called liberals.

I can liken it to nothing more striking than the rude stone trap, so far as its results go.

As advocated by a few indecent creatures calling themselves reformers—men and women foul of speech, shameless in their lives, and corrupting in their influences—we must go to a sewer that has been closed, where the accumulations of filth have for years collected, to find a striking resemblance to its true character. I know of nothing more offensive to decency, or more revolting to good morals, than the class of publications issuing from this source. Science is dragged down by these advocates, and made a pretended foundation for their argument, while

their foul utterances are sought to be palmed off upon the public as scientific efforts to elevate mankind. With them, marriage is bondage ; love is lust ; celibacy is suicide ; while fidelity to marriage vows is a relic of barbarism. All restraints which keep boys and girls, young men and maidens pure and chaste, which prevent our homes from being turned into voluntary brothels, are not to be tolerated by them.

Nothing short of turning the whole human family loose to run wild like the beasts of the forest, will satisfy the demands of the leaders and publishers of this literature. The chief creature of this vile creed was sentenced to two years in Dedham Jail, Massachusetts, for sending his obscene books advocating his doctrine through the mails.

He made a special effort to secure " boy and girl agents" to scatter his indecencies. He was accorded a public reception by leading " Liberals" in Boston, on his release from jail.

This kind of literature is strictly to be classified as a liberal trap. It is the favorite of the repeal element of the National Liberal League. At their conventions these foul publications have a prominent place given them. Indeed, their altars—if it be not a perversion of this word to use it in connection with such gatherings—are covered with them as they are offered for sale. They have expended more zeal to defend and perpetuate these publications, lavished more liberal speeches, and wasted more printer's ink, than on almost any other of their schemes.

In their interest they have endeavored to repeal the laws of Congress against obscene literature going through the mails. Their former president, Wakeman, has championed these publications in his public addresses, as well as in his public defence in court of one of the worst of this class of obscenity-defenders. In a card which he recently published over his own name in a Milwaukee paper, he says :

" Mr. Anthony Comstock is made to say of me that he never saw me defend but one case in court, and that was an offender of obscenity, and his client was convicted.

" This is simply untrue. I never defended any such case in

any court, and my position is such that it would be indelicate and improper for me to act professionally in any such case."

Mr. Wakeman need not "make me say." I *do emphatically say* that he did defend and act as counsel for a notorious offender, and that his client was convicted of sending obscene matter by mail. His statements to the contrary are wilful falsehoods. I sat in the court-room during the entire trial of the case, and this liberal president was zealous throughout the trial in the defence of the smut-dealer. His brother and himself acted as counsel, and he, at the close, even addressed the jury. The case was appealed to the full bench of the United States Circuit Court, and the record shows this man's name signed to the appeal papers, as "counsel for appellant."

The importance of alluding to this alliance of the free-lust and liberal elements is found in the fact that the latter claim to be so exalted and superior to old-fashioned religion, moral principles, pure Christian character, etc., and their leaders are constantly posing before the public on the platform, or in published cards in newspapers, protesting and certifying that they never favored obscenity; or never defended an obscenity-monger, while at the same time they are organized and are raising funds to fight the powers that are earnestly seeking to destroy these sources of corruption.

The manner is ludicrous in the extreme in which Wakeman and his associates talk and behave at some of their conventions. They denounce, not the filthy productions of licentious minds, but the efforts to prevent this putrid stream from entering the haunts of the young; passing resolutions of condolence with convicted smut-dealers; rushing to extend a public reception to the released convict; or, anon, sending him around the world as their favorite. But let some one charge them with any of these things, and forty-eight hours afterward they will denounce such a one as a liar, and protest they are "not guilty."

The above card from Wakeman is a fair sample of liberal methods. Like the great apostle of infidelity, he never favored obscenity. Yet in Faneuil Hall, Boston, August 1st, 1878, he

argued (so says *The Index*, September 26th) : "That to prohibit the mailing of obscene publications, as such, or to exclude anything else from the mails for non-postal purposes and reasons, is a sheer usurpation on the part of Congress. . . . On these grounds Mr. Wakeman *demands* the total repeal of the Comstock laws."

In a letter to the Third Liberal League of New York, dated August 8th, 1878, he says :

"We are told that if you dare to oppose these laws you will 'fall into the trap' of allying yourselves and all liberalism with 'obscenity.' But suppose you do not oppose them? Do not you then ally liberalism with bigotry and fatal betrayal of liberty? Is not the latter 'trap' the worse of the two?"

Mr. Francis E. Abbot, one of the former presidents of the National Liberal League, who resigned and seceded because he could not sink to the level of the repeal element in filth, in 1878, in his paper says, in speaking of the coming convention at Syracuse :

"And the danger is that from New York, Boston, and Philadelphia, in all of which cities, as I think, the free-love doctrine has obtained among Liberals a considerable foothold, the convention may be overborne and swamped. Then there is more or less of an infusion of this virus all through the country." Thus the better portion of the Liberal element sought to warn and save before that convention.

Again, Wakeman has used all his puny strength to oppose the efforts of the Society for the Suppression of Vice, going so far as to make speeches and to print and disseminate them against it. These speeches contain grossly false statements, all against the interests employed to crush out this their dear obscenity.

In speaking of the action of the Ottoman Turks in adhering to the traditions of their creed, the *Saturday Review*, in a recent article says : "No race has suffered so much from that license. The evil consequences are far-reaching and baleful in the extreme. . . . One of the direct results of this sensuality

is that the Turks have degenerated physically during the past two hundred years. That the conquerors of Constantinople were a hardy race of great physical strength there can be no doubt; that the great majority of modern Turks are of an effeminate type is equally certain; very many of them are persons of fine appearance, but they are physically weak, without elasticity, giving the impression of men who have lost their vitality. The same may be said even more emphatically of Turkish women; they are small in stature, of a sickly complexion, easily fatigued by slight exertion, and become prematurely old. After the age of forty all feminine beauty is gone; the eyes have become sunken, the cheeks hollow, and the face wrinkled; and there remains no trace of the activity and physical strength often seen in English women of sixty-five or even seventy years of age. Another immediate result of the prevailing sensuality is the mental imbecility of multitudes of the Ottoman Turks; great numbers among them are intellectually stupid. Many even of the young men have the vacant look which borders close on the idiotic state. Severe mental application is for them almost a physical impossibility. It is well known that in all branches of business where considerable mental activity is required the Turks employ Christians to work for them. This is owing not so much to a lack of education, or to a general want of energy, as in many cases to a mental incapacity which often amounts to real imbecility. Obvious illustrations of the special topic now discussed are furnished by the royal family itself. Sultan Abdul Mejid, Sultan Abdul Aziz, and the deposed Sultan Murad were all men of depraved minds, vicious habits, intemperate and sensual in the extreme, and were alike devoid of moral character and mental capacity. Mental incapacity, however, from the causes alleged, is not confined by any means to the wealthy and aristocratic classes; it is found in all grades of society."

Everything said of these Turks is verified in the looks, habits, and lives of the advocates of this base doctrine in our own land to-day.

These agencies are active. They publish their false doctrines and theories, hold public meetings where foul-mouthed women address audiences of males—principally youth and old men—and the result of this seed-sowing is an enervated, lazy, shiftless, corrupt breed of human beings, devoid of common decency, not fit companions, in many cases, to run with swine.

My first experience with this crew was in Boston. Their leader had printed a most obscene and loathsome book. This book is too foul for description.

This foul book was advertised at a low price, and a special effort was made for "boy, girl, and women agents" to sell the same. This leader and his wife made it their business to hold free-love conventions, for the purpose of educating the youth in this line. He appropriated the mails of the United States, and made them his efficient agents in disseminating the book. Every volume had an advertisement for "boy and girl agents."

I secured the evidence, and procured a warrant in the United States Court at Boston for his arrest. I was especially deputed to execute this warrant. I went to his residence, and there learned that he was in Boston, holding a free-love convention. I returned there, reaching the hall where this convention was being held about 8.30 P.M. I was alone. I went up to the convention, bought a ticket, and as I entered the hall heard the speaker railing at "that Comstock." I took a seat without being recognized. The address was made up of abuse of myself and disgusting arguments for their cause.

I looked over the audience of about 250 men and boys. I could see lust in every face. After a little the wife of the president (the person I was after) took the stand, and delivered the foulest address I ever heard. She seemed lost to all shame. The audience cheered and applauded. It was too vile; I had to go out. I wanted to arrest the leader and end the base performance. There my man sat on the platform, puffed up with egotism. I looked at him and at the 250 eager faces, anxious to catch every word that fell from his wife's lips.

Discretion said, It is not wise to make yourself known. Duty said, There's your man, take him. But I was alone. In not one face in all that throng of his sympathizers was there enough manliness to encourage a hope of help, in case I required it.

I left the room with this one sentiment uppermost in my mind : "It is infamous that such a thing as this is possible in any part of our land, much more in Boston. It must be stopped. But how?" I went down the two flights of stairs to the street. The fresh air never was more refreshing. I resolved to stop that exhibition of nastiness, if possible. I looked for a policeman. As usual, none was to be found when wanted. Then I sought light and help from above. I prayed for strength to do my duty, and that I might have success. I knew God was able to help me. Every manly instinct cried out against my cowardly turning my back on this horde of lusters. I determined to try. I resolved that one man in America at least should enter a protest.

I had been brought over from the depot in a carriage. I had the driver place his carriage at the door leading up to the hall. I returned to the hall. This chieftain's wife continued her offensive tirade against common decency. Occasionally she referred to "that Comstock." Her husband presided with great self-complacency. You would have thought he was the champion of some majestic cause instead of a mob of free-lusters. I sat down again in the audience. The stream of filth continued until it seemed to me I could not sit a moment longer. Just then the leader passed from the stage into the anteroom. The audience were carried away with the vile talk. The baser the expressions, the louder they applauded.

I followed him out, and said to him quietly, "Is your name——?" *

With much self-conceit, he responded in the affirmative.

I simply said, "I have a warrant for your arrest for send-

* There is no occasion for advertising him, and so I omit the name.

ing obscene matter through the mail. You are my prisoner."

He gasped out, "Who are you?"

I replied, "I am a deputy United States marshal."

"Well," he said, "if you'll excuse me I'll just go in and address the convention a moment."

I had been expecting this, and said at once, "You are now in custody, and you cannot harangue that crowd any more to-night."

Then he tried other devices to get into the hall; he wanted his overcoat and hat.

I said, "No, you cannot go in there again to night. I then turned to one of his doorkeepers, a man about six feet two inches high, who was selling these obscene books as the people passed in and out, and said, "Are you a friend of this man?"

"Waal, you bet I am," he replied.

"Then," said I, "you had better get his hat and coat, or he'll go without them."

Then the prisoner wanted to go in and see his wife. I said, "No; call her out." As the six-footer brought the hat and coat, his wife-orator came out, having excused herself for a moment, and, much to my surprise, the audience kept their seats.

It began to be a little warm. Any moment an alarm might be given and this mob break loose. I kept cool, but it required an effort.

She wanted to know what was going to be done with her husband. I quietly replied, "Taken to Charles Street Jail."

"Well," she said, "I'll just go in and adjourn the convention, and then will come out and go with you, if you will wait a few moments."

I felt obliged, out of respect to my wife, sisters, and lady friends, to decline the kind offer of her (select) company. It was about all I wanted to do to have one of that slimy crowd in charge.

I knew that as soon as she returned and announced the ar-

rest there would be a scene. I was in no mood for a bigger show than I had already witnessed. I had my money's worth and more, and was fully satisfied.

The prisoner desired to tarry. He did not readily respond to my gentle hint to come. Time was safety with me then. I said, "Come;" and then took him by the shoulder (or neck, or thereabouts), and he moved toward the foot of the stairs. We got part way down the top flight, and I heard a tremendous yell. Then came, in less time than it takes to write it, a rush of many feet, pell-mell over benches and seats, in their scramble to see who would get out and down first. I took my man by the nape of the neck and we went down the next flight rather lively, and into the carriage. Before the first one of the audience touched the sidewalk, we were half a block away; for before I could get the carriage door closed, my Jehu, thinking discretion the better part of valor, whipped his steeds into a gentle run, away ho! for Charles Street Jail, where we arrived in safety.

Thus, reader, the devil's trapper was trapped.

Apply what is said of the Ottoman Turks to the victim of this theory and practice to-day, and it is in every way true. Lust, to the careful observer, as surely shows itself in the face, look, and the expression of the eye, as do the marks of intemperance.

It is seen on the cars in the face of the man who stares the lady out of countenance. It is marked in the manner and expression of young men who seem to go to church for the express purpose of standing on the curbstone in front of the church door, at the close of the service, to watch and stare at the maidens as they come out. The poke in the ribs and laugh to attract attention, so often seen and heard from these gutter-statuaries, all argue nothing for common breeding or decency.

There is in Brooklyn a well-dressed man, with chin whiskers almost white, who makes a business of travelling about on crowded ferry-boats and horse-cars, and standing on street corners, to insult women as they pass. This miserable creature

was very much outraged because he was exposed while offering an insult to a poor but in every way modest working-girl, on a ferry-boat recently.

Many ladies complain of insults from this creature. Well for him that husbands or brothers are not by when he treads on ladies' toes, or nudges them with his knee or elbow. These cowards always take good care to see that the lady is alone before advertising by their acts that they are unclean. They are devoured with vileness, and act out to the full their base natures.

To the young man or woman let me say, shun evil thoughts. They breed evil practices, and these soon will sink you so low that none are mean enough to do you reverence. These traps are numerous. They crush out common decency. They sap the physical well-being in the man or woman, and reduce humanity below the level of the brute. What license has done for the Turks, this free-love doctrine is doing for America.

CHAPTER XI.

ARTISTIC AND CLASSICAL TRAPS.

THE more seductive the bait, the more numerous are the victims. To please the eye, to charm the ear, or to enter any of the senses, is often the easiest way to the heart. That "appearances are deceitful" is especially true whenever Satan sets a trap for victims. The glittering embellishments of the barroom are more conducive to his schemes than the horrible realities flowing from them of beggared homes, widowed mothers, starving children, a degraded existence, and a drunkard's grave. The promised fortune offered by gamblers hides the ruin that follows those crazed by these golden allurements.

So "art" and "classic" are made to gild some of the most obscene representations and foulest matters in literature, regardless of their results to immature minds. The natural outgrowth of corrupt minds of past ages, they are reproduced, and instead of being confined within the narrow restrictions of "art gallery" or "museum," they are now paraded before the eyes of the public, flaunting their shame indiscriminately, whether youth are debauched or not. "Fine art" has lent its charms to pictures of lust, intensifying their power for evil, and finding an apology for them before the public. The death-dealing powers of strychnine are the same whether administered as a sugar-coated pill or in its natural state. So no embellishment of art can rob lust of its power for evil upon the human nature. The same black stain appears, whether coarse and lewd or traced in lines of beauty. The latter is the more insidious.

In every genuine work of art there is much to please. A thing of beauty it is pleasant to recall. The charms lent by the artist render it more ensnaring, by hiding the reality and

results. You cannot handle fire and not be burned, neither can the black fiend Lust touch the moral nature without leaving traces of defilement.

Again, in "literature," authors whose pens seemed dipped in the sunlight of eloquence have vividly portrayed scenes of licentiousness; or satirically personated the life of the libertine and his conquests; or recorded the histories of ancient rakes; or gratified their own low-born or degraded natures by making pen-pictures of their own lascivious imaginings; or again, have fallen into a common error, by seeking to suppress this loathsome monster by describing real or imagined scenes of impurity.

Many "classical" writers, as the word goes to-day, have gained fame by catering to the animal in man, expending high genius in their efforts to deify this "companion of every other crime."

Recognizing the principle "that whatsoever a man soweth that shall he also reap," there are many men who hunt out from the "fine arts" the most lascivious pictures and scenes, in order to cater to this low appetite of the public. The 165 obscene books, to say nothing of the thousands of pictures, poems, doggerels, and other foul matter disseminated for over thirty years in this country, these men reckon to show that there is to an alarming extent a most depraved demand for salacious reading. Accordingly Pompeii, the art galleries, and the museums of Europe are explored to find some new work of an obscene character or tendency which they can reproduce, which shall possess the quality to satisfy this low taste, and yet shall be labelled "art" for their protection.

Lewd pictures breed hurtful thoughts. This axiom stands out above all argument.

Reckless of moral disease, unconscious of the harm these silent agencies of the evil one are working upon the minds open to such immoral influences, many book and picture merchants, for personal gain, are placing these things prominently in their stock to allure purchasers. That there is a demand for

the licentious there can be no question. That there is an erroneous notion abroad about photographs or cheap copies of works of art, and cheap and popular editions of obscene so-called classics, is equally true. The same is true of many pictures or paintings that have no claim to art. Because some foul-minded man places his filthy conceptions upon canvas is no reason why such a daub should be protected under the name of *art*. Art is high and exalted. Its worth commands respect. Its intrinsic value is derived from its perfection.

These things, until recently, were so restricted that their power for evil was confined to a narrow limit. But of late, since the grosser-worded publications cannot be obtained generally as before, men calling themselves respectable citizens, and holding prominent positions in society, have popularized these works by getting out low-priced editions and extensively advertising them.

Other parties, again, have substituted these books for the obscene ones that have been suppressed.

Again, others advertise them precisely as the suppressed books were formerly advertised, as "rich, rare, and racy," "spicy reading for young men," etc.

During the present year two men were arrested in New Jersey for selling cheap, low-priced copies of a garbled English translation of an Italian classic. These they sold indiscriminately, and on the trial it was proved that they showed them to young men and cautioned them "that they must not leave the book where their mother or sisters could see it," nor "keep it on the centre-table."

These men were very indignant that they were arrested as venders of obscene literature. "They were respectable, they were." Was ever guilty intent more clearly proved? The advice given by them as above was not to protect the morals of these youth, but to excite curiosity and insure the sale of the book by thus insidiously appealing to the vile.

Montesquieu said that democracy is founded on virtue. This saying may be somewhat exaggerated, but certain it is,

this nation's highest hopes are endangered by the fearful inroads of immorality. The progress of immorality is alarming. The license of press, of books, pictures, and of plays is increasing, and revolting crimes are multiplying as a result. These influences are exerting a power which, if not checked, government will soon be powerless to check.

To educate the public mind by lust is to deaden the public conscience. To breathe a foul atmosphere is to imbibe the seeds of disease. To form a habit of using stimulants is to tacitly consent to the sale of intoxicating liquors, regardless of the skeleton monument that is being reared beside each one of these death-dealing agencies. To set our youth wild with passion by the lascivious products of ancient writers, or to fasten the picture of lust painted by some "old master" upon their imagination to defile it, is none the less a crime because these records of crime have outlived their day.

It is the morals of the youth of the present and of the future that should most interest every patriot, not of those of the past. These slimy records disclose nothing but that which appeals to our lower natures. They may be warnings. But if such, let them be warnings to parents and teachers. They are too obscene and seductive to be regarded as of value as educators of the young.

Is a photograph of an obscene figure or picture a work of art? My answer is emphatically, No. A work of art is made up of many elements that are wanting in a photograph of the same, precisely as there is a marked difference between a woman in her proper womanly apparel and modest appearance, and when shorn of all these and posed in a lewd posture. Because we are above savages, we clothe our nakedness. So with a work of art as compared to a copy; in the first there are things which call for a division of attention; the artist has expended much time to bring his picture to perfection. The lines of beauty, the mingling colors, tintings, and shadings, all seem to clothe the figures by diverting attention from that which, if taken alone, is objectionable, with a surrounding which protects its

offensive character. In other words, that which, if taken alone, is offensive to good morals, is unmasked in the copy.

Again, the labor of the artist is robbed of its true value when his picture is caricatured by such a process. It is no longer a work of art, because it is stripped of all that makes it complete and perfect.

What is the difference, in point of morals or decency, between a photograph of a nude woman in a lewd posture, with a lascivious look on her face, and a photograph of the same form and the same expression, taken from a piece of canvas? It is the original picture which represents the skill and talent of the artist. To strip it of any color, tint, or shade, or to mar any line of beauty, is to defraud the artist and detract from the value of his effort.

Again, can an artist make anything more divine than the human form? If the laws of the land prohibit the making of pictures of this body in indecent or lascivious postures, what consistency is there in allowing counterfeits of the same, or copies to be made from paintings or engravings?

Again, let the rights of all artists be protected, if we must have "works of art" that are shocking to modesty, or offensive to decency, by public sentiment's restricting these products to the galleries of art, and not permitting counterfeits of the vile in them to be disseminated indiscriminately before the public.

So, too, with the "literature of looseness." The wit and genius of past writers is of value to the student. The collection of rare books would not be complete without many books that contain offensive matter. The sale and exhibition of these rare and classical works should not be restricted, perhaps, for the student or literary man, but clearly should not be prostituted to indiscriminate circulation or substituted for suppressed obscene publications.

Within the past few years there has been a very marked increase in this line. Unlike wine, age does not improve the character and effect of this class of literature. How often now

is to be seen, in the advertisements of leading publishers, such announcements as follows :

" . . . . published entire, *all suppressed portions complete.*"

Why the stress upon the last clause ?

Manifestly, by advertising the obscene or "suppressed" portions, to increase the sales, and as a sequence enlarge the profits.

Take, for instance, a well-known book, written by Boccaccio. This will illustrate the prevailing practice, and the obstacles met in the efforts not to suppress its sale to literary men and students, but to prevent this, like a wild beast, from breaking loose and destroying the youth of the land. The morals of the youth first. Virtuous men come from pure-minded boys, not from those whose thoughts are charged with filth.

I recognize the fact that the book here referred to (which I do not purpose to advertise by naming) has become part of our literary inheritance from the fourteenth century, and was considered a text-book of *pure Italian* of that age. Secondly, that literary men regarded it in every age as obscene and indecent. Even Boccaccio himself, before he died, repented of his works, and solemnly warned the youth of Florence against his own loose and profane novels. Thirdly, I find Dean Milman, in his history of Latin Christianity, describing him "as the most irreligious writer of his age, by reason of his assaults upon the dominant religion of his day ; and the most immoral writer of all ages, by reason of his gross immoralities." Speaking of this work in question, he says : "Tale follows tale, gradually sinking from indecency into obscenity, from mockery to utter profaneness." The Church of Rome in vain attempted to prohibit it, or cleanse it of its indecencies and license an edition of it. With mutilations and interpolations, it survived in its original shape, by *reason of its historical interest as one of the earliest and most famous text-books of pure Italian*, but at the same time as an exhibition of all the wit and all the indecencies of mediæval novels. Not disputing these literary and historical claims, I claim it should be kept to its uses in the literary

world just as medical works and prints should be kept to their proper uses in the scientific world.*

Deadly poisons have their lawful uses and legitimate place in the community, yet a professional pharmaceutist may not sell some of them, except upon the prescription of a physician, and then he must preserve a strict record of the same. Are not the

* A gentleman familiar with Italian, having long resided in Italy, and a master of English literature (in which branch he was for several years a professor), writes to me the following: "You concede too much. The book you are really writing about is an English book, having no 'use in the literary world,' for you are writing about a translation. You seem to me to admit that an English version of Boccaccio has the rights of a classic. That is not true. The plea for freedom in the circulation of classics is good only for Boccaccio in the *Italian original.* The translation is an English book, which no scholar wants, which nobody wants, for a literary or educational purpose. If there are scholars who want to know the beautiful Italian of Boccaccio, they must, of course, learn to read Italian. As a classic, I repeat, Boccaccio does not exist in the English language, and cannot exist in it—the English version cannot have a single classical feature of value. Furthermore, there are translations *and* translations. If, for an impure purpose, a man wished to vend a salacious Boccaccio, he could easily get a translation made that would altogether surpass the Italian in indecency. And what is true of Boccaccio is true of any other classical author in any other tongue. Unfortunately, all languages have impure classics; and if English indecency is prohibited, and foreign indecency (*translated*) permitted, there will be a large stream flowing in to fill the vacuum you are making by suppressing obscene books. There are no *translated classics.* Pope's Homer is an English book, with some Homer and more Pope. It would be a very absurd business to read Pope's Homer as a Greek classic; or for the matter of that, anybody's Homer. In short, Boccaccio in an English version has not the smallest claim to be exempted from the operation of the laws against obscene books. It is simply an English book made from a filthy Italian book. The translator can copyright his translation—a test fact which settles the question, if it were not settled by simple common-sense. There has seldom been a more ridiculous and preposterous claim than that an English version of Boccaccio must be freely circulated in order that scholars may have a chance to read the fine old Florentine of the original.—New York, April 25, 1883."

morals of as much importance as the physical safety of mankind? Why judge a man a "fanatic" or declare that "he cannot discern between obscenity and classical literature," because he pleads for a proper restraint upon these evils?

Of this work, Mr. Gladstone, in the *Contemporary Review*, says: "Saturated from top to toe with the pagan spirit, as pagan and ultra-pagan is the entire strain, the atmosphere, nay the very basis of its work."

But apart from all the foregoing considerations, I maintain, and I earnestly submit to thoughtful persons, that this class of books, no matter by what author, are prostituted to an unlawful purpose when advertised or sold indiscriminately as "rich," "rare," and "racy," or "amorous books;" and any person so outraging public decency and good morals ought to be punished. The intent is manifestly to sell an obscene book. I have discovered several scoundrels advertising these books as above, and sending their circular advertisements to youth in schools and seminaries.

The moment one of these miscreants is arrested there is a great cry about "attacking classics." This is false and misleading. The cheap English edition is not a classical work. The *original*, being preserved as a text-book of pure Italian, is a *classic*. But the translation, doctored up as was the one sold by the two "respectable" (?) men arrested at Asbury Park, N. J., is not an original nor a classic.

I submit again another point for thinking persons, to wit: it is not interfering with a classic to prevent a prostitution of it, or to punish those who sell it as an obscene book, any more than it is interfering with arsenic to punish a druggist who sells it in violation of law. Let all such works be brought within the meaning of the statutes, and restricted in the interest of good morals.

If the Jesuits of the fourteenth century thought it too obscene for publication, and sought to suppress it in the Italian language, and literary men of all ages regard it as obscene and indecent, and preserve it only because of its merits as a literary work,

securing its fame, as it largely does, because of the exquisite, all-admired Florentine with which it is clothed; *surely* then, when base men, translating it into English, prostitute it to their base purposes, and advertise and sell it as an obscene book, and dispose of it so that it falls into the ever-ready hands of the youth, thus becoming a corrupting element in the ranks of the rising generation—these men ought to be stopped by the rigid enforcement of those laws that are designed for the protection of the morals of the young.

And further, the suppressing of such prostitution of this class of literature, or the suppression of non-genuine and cheap editions of Boccaccio's book, is important, and should be sanctioned by every decent citizen.

It will be interesting to know that a paper has been signed by many of the leading book publishers and dealers in New York and Boston calling for the enforcement of the law against these "smut-dealers."

The laws of most of the States say, "that no obscene, lewd, or lascivious book or picture shall be sold," etc.

Under common-law decisions, the courts are declared to be "guardians of the public morals, and therefore have jurisdiction in such cases. Hence it follows, that an offence may be punishable if in its nature and by its example it tends to the corruption of morals, although it be not committed in public." (2 Archibald, Crim. Pr. and Pl. p. 218.)

The same authority, on page 217, says:

"An indictment at common law may be maintained for any offence which is against public morals or decency. Under this head may be comprehended every species of representation, whether by writing, by printing, or by any manner of sign or substitute which is indecent and contrary to public order."

The same authority also says, page 218:

"The law was in Curl's case (King *v.* Curl, 2 Str. p. 788), established upon true principles.

"What tends to corrupt society was held to be a breach of the peace, and punishable by indictment.

"The publication of an obscene book is an offence at common law, as it tends to corrupt the morals of the king's subjects, and is against the peace of the king."

Says Court of Appeals, 8 Phila. Reports, p. 453, Commonwealth *v.* Landis :

"To justify publication, it must be made for a legitimate and useful purpose, and not from any motive of *mere gain*, or with a corrupt desire to debauch society.

"A mistaken view of the prisoner as to the character and tendency of the publication, if the latter be itself obscene, will not excuse his violation of the law."

As illustrating further the last proposition—the intent of the seller—says the highest court in England, in the celebrated case of the Queen *v.* Hecklin, 3 Eng. Law Reports, Queen's Bench, p. 371 and 372 :

"But then it is said for the appellant, 'Yes, but his purpose was not to deprave the public mind ; his purpose was to expose the errors of the Roman Catholic religion, especially in the matter of the confessional.' Be it so. The question then presents itself in this simple form : May you commit an offence against the law, in order that thereby you may effect some ulterior object which you have in view, which may be an honest and even a laudable one ? My answer is, emphatically, No ! The law says you shall not publish an obscene work. An obscene work is here published, and a work the obscenity of which is so clear and decided that it is impossible to suppose that the man who published it must not have known and seen that the effect upon the minds of many of those into whose hands it would come, would be of a mischievous and demoralizing character. Is he justified in doing that which would clearly be wrong, legally as well as morally, because he thinks that some greater good may be accomplished ?"

In the above case Hecklin was an anti-Romanist, and belonged to a society of earnest men, seeking to correct what they conceived to be base wrongs in the community. This society published this book to inform earnest citizens of the facts con-

cerning the evils they were seeking to overcome. He sold this book at cost, to prominent persons, to impart to them a knowledge of the evils complained of. All the above was conceded by the prosecution. And yet he was convicted.

The above excellent opinion was rendered by the full bench, Lord Chief-Justice Cockburn presiding.

There is a long line of decisions in the higher courts in this country affirming the same principles, and this is now the settled law of the land.

Many States have emphasized this by enacting statutes using broad and specific language against obscene, "lewd," and "indecent" books.

In the last-named case that court passed upon the question first discussed, to wit: photographing works of art, and selling the same indiscriminately. The court said:

"What can be more obscene than many pictures publicly exhibited, as the Venus in the Dulwich Gallery?

"It does not follow that, because such a picture is exhibited in a public gallery, photographs of it might be sold in the streets with impunity." Same Reports, p. 365.

But these men say, as an excuse, "We sell these works because they are sold everywhere, and have been recognized by literary men of all ages. We know they are obscene, and yet the law is not meant to interfere with them."

That books have existed to the present day bearing the titles of many of the grosser books of the order discussed in this chapter, no one will dispute. But many are classics in their original language, and were text-books of the century in which they were written. But under these titles many persons sell garbled and worthless (so far as literary men are concerned) editions, but cry out if objection be made to the indiscriminate dissemination of these non-genuine and offensive books.

The Lord Chief Justice's words in the above case will be of interest in this connection. He says:

"I hold that, when a man publishes a work manifestly obscene, he must be taken to have had the intention which is

implied from the act; and that as soon as you have an illegal act thus established, '*quoad* the intention, and *quoad* the act," it does not lie in the mouth of the man who does it to say, 'Well, I was breaking the law, but I was breaking it for some wholesome and salutary purpose.' The *law* does not allow that; you must abide by the *law*, and if you would accomplish your object, you must do it in a legal manner, or let it alone; you must not do it in a manner which is illegal."

There are numerous cases to sustain the above principles, in the United States as well as in Europe, and the above has become the settled law of these two countries.

Why should these laws be set aside?

Why should literary poison be sold any more freely than mineral or vegetable poisons? The latter, at the worst, can but kill the body. The former not only brings moral death, but suffers the victim to live on a wretched existence in the world, corrupt, and a corrupter of those about him.

Do not forget that *lust breeds crime.* Crime begets public burdens to society, and to the victim misery and suffering.

To the above evils may be added the reproductions of French and Italian novels, translated in popular and cheap forms.

Many of these stories are little better than histories of brothels and prostitutes, in these lust-cursed nations. How often are found, in these villainous stories, heroines, lovely, excellent, cultivated, wealthy, and charming in every way, who have for their lovers married men; or, after marriage, lovers flock about the charming young wife, enjoying privileges belonging only to the husband! How often does the young wife in these accursed stories have a lover more wealthy and accomplished than the one to whom she has plighted her love! Clandestine meetings are described, and plots and conspiracies to put the husband out of the way are not infrequent.

What is the lesson to the young? A light estimate upon maiden virtue and marriage vows. A putting of vile thoughts and suggestions into the minds of the young. Sowing the seeds of lust.

These seeds, sown in the unregulated imagination, overgrow a taste for truly profitable books, while a dreamy habit of thought is produced which unfits for grappling bravely with the obstacles of real life, and in a cowardly spirit the dreamer turns away from duties in practical life.

This class of literature creates a desire for mental entertainment where these scenes most abound, hence so many youth who throng into low play-houses. A diseased imagination recruits for these foul dens. These books, furnished the young, are like a rope thrown to a drowning man, which, as soon as he has secured himself to it, is cast overboard with a stone on the other end. They drag them down to moral ruin.

A most excellent little book, containing an address on "Some Growing Evils of the Day," has been published by the Religious Society of Friends in Philadelphia, from which note the following, to wit:

"With the cultivation of what are known as the 'fine arts,' and through the opportunities which wealth affords, there have been introduced on this side of the Atlantic many works of the acknowledged masters in painting and sculpture, which are commended as models of art, and have thus been accepted as a standard to be followed. Some of these, which are in keeping with modes of life and a code of morals utterly at variance with the pure teachings of the gospel, are tolerated and admired in cultivated society, forgetting that no cover of artistic excellence or stamp of classical reputation counts for anything in the divine sight as an excuse for that which prompts unholy thoughts; and that, though 'to the pure all things are pure,' no one will be justified in 'putting an occasion to fall in his brother's way.'

"The tendency of the present day in this direction is to be seen in the character of many of the paintings and engravings exhibited in art galleries or the windows of print stores; in the pieces of statuary introduced into public grounds, or in the ornamentation of public buildings, wherein undraped figures occupy conspicuous places. Has there not also been a grow-

ing relaxation of those rules of propriety which were once sufficient to exclude such representations from private houses; and do we not now find in the homes of the wealthy, and even those of professing Christians, specimens both of painting and sculpture whose tendency cannot be in the direction of a high order of purity or virtue?"

After referring to the loose and trashy publications of the day, it with much force adds:

"Rising in the social scale, we find on the counters of most bookstores, and in the bookcases of many professors of religion, the complete works of poets who have, in some of their writings, abandoned their exalted gifts to ministering to the lowest and most excitable passions of our weak human nature, in the most seductive language. The impure thoughts and images infused into the moral being by this unhallowed poetry, like certain poisons taken into the blood, may remain there for life, to be only rendered inert by continual resort to Divine grace. How can any doubt that He who 'is of purer eyes than to behold iniquity,' will 'sweep away as the refuge of lies' the plea *of an accepted classical standing as a sanction for immorality;* and that He will hold to an awful accountability the possession of exalted powers of mind and feeling deliberately employed in estranging from Him those for whom Christ died; and that He will not hold them clear who further their work by tolerating and excusing it?"

Will not decent men and women help drive back this torrent of filth which is coming up over the land?

Can it be that natures so charged with the beautiful that their every touch was a thing of beauty, have left nothing behind them of excellence except the few unsavory tracings of their work that are now paraded before the world? Can it be true that men whose high order of wit and genius the world admires are robbed of aught that would make the world better, or that would elevate mankind in the social scale, when that which is foul in their thoughts is eliminated before it is allowed to come in contact with the immature minds of the present

age? Is poison any the less deadly because it is disguised to sight or taste? Will parents permit their children to swallow prussic acid because in its liquid state it is white like water? Will they present their loved ones with a casket set with jewels, knowing that within there is a deadly serpent coiled up, ready to spring out when the joyous recipient shall open the precious gift?

Is there any argument that can be advanced, consistent with morals or common decency, why the filthy side of life, or the reeking imaginings of ancient or modern writers, should be served up in the beautiful form, woven out of choicest rhetoric, or drawn in lines of beauty by minds especially endowed with highest attainments, but which, in these productions of indecency, forget the hands which made and endowed them?

To-day the vile in "art" and "classic" is wrenched from its proper and narrow limits, and made to cater to the depraved natures in the community, or, counterfeited, is flaunted before the eyes of the pure and impure alike, and is swelling the current of corruption which is pouring like a torrent over the land, sweeping moral purity into an abyss of ruin.

Like the worm that bores into the heart of the tree, causing the leaves to fade, the fruit to shrivel and drop, the boughs to die, and the life-current to cease to flow, these gross thoughts and scenes are destroying the choicest fruits of our present civilization, supplanting patriotism with self-gratification; while obedience to the laws of God, which is the surest means of safety and success, is supplanted with license to wrong-doing, thus checking the current of moral purity, putting a premium on loose living in society, and sowing infidelity in the most sacred precincts of the home. Few men or women who display beautiful paintings, or copies of the same, of the lewd in art, or of the nude, ever give a thought to what impressions are being made upon the budding lives about them.

Advocates of this indiscriminate exposure and sale of these things many times mourn that their children have gone to the

bad, and justify or apologize for their downfall with the remark that "All youth must sow their wild oats!"

The very science of these evils is to apologize for crimes which flow from them—lives of impurity. It is absurd to argue that because these scenes are beautifully transferred to canvas or clothed in flowery verse or elegant prose, that their power for evil is lessened! As well say the serpent in the casket will not bite.

They leave a poison that will not out, a stain that age does not decrease, a force that will not down.

Unpopular though this sentiment may be, yet these facts are forced upon my mind by the evidences of moral decay to be seen on every side. Elegant dress, lavish expenditure, proud position, and arrogant ways—none of them makes a pure mind, a noble character, nor prevents the evils of lust from exerting themselves upon the inner nature of mankind. Those who have money to gratify every wish and hide their crookedness are often the ones most susceptible to these influences.

For a time they keep their vile living from public notice, but at last the harvest of this sowing comes in the shape of ruined homes and divorce scandals in the court.

CHAPTER XII.

INFIDEL TRAPS, LIBERAL TRAPS, ETC.

THESE come last, but not least. They come after the criminal and obscene, and in some respects are worse, in that while they pretend to be far above religion and laws, they undertake the defence of all the foregoing evils.

Liberals and infidels are the only class who have undertaken, by a systematic and organized effort, to defend the dealers in obscene literature, or repeal the laws of Congress prohibiting the transmission through the mails of this infamous matter.

As I shall have occasion to speak of "liberals," it is desirable that the reader keep in mind that whatever is said refers *strictly* to the "repeal" element of the National Liberal League, and to no other class of so-called liberals. The respectable infidel is not even referred to, but simply those who stand in the forefront, zealous to be known as opposed to God and religion, and who by their blasphemous speeches and publications are putting to shame honest infidels. Every person must respect the infidel who says, "I cannot see nor understand these matters of religion as you do; I wish I could." There is a vast difference between such a one and the one who seeks by scoffs and sneers to wound the feelings of those who differ from him, or who makes a living by blaspheming the name of God, and discusses those subjects that most closely concern the interests of the soul so as to provoke laughter and applause from thoughtless ones. If newspaper reports and the printed speeches of Mr. Ingersoll are to be credited, his forte is to discuss the weightiest and most solemn subjects so as to provoke from his audiences "laughter," "loud laughter," "shouts of laughter," and "applause."

The National Liberal League through its officers has become the champion of obscenity. This league at its conventions has adopted resolutions to repeal laws, and along with these, resolutions of condolence and sympathy for and indorsement of men of basest character—men who have been convicted and who were at the time in State Prison, serving sentences for sending obscene matter by mail.

The Liberals, who have several times held conventions at Watkins, N. Y., have made themselves conspicuous, more than once, by selling books which the courts and prosecuting attorneys have declared to be obscene. The president and secretary of this league prior to 1882, and since the Syracuse convention in 1878, have been active in defending persons charged with selling obscene matter, and have organized a society called the National Defence Association, composed of ex-convicted smut-dealers and Liberals, to defend those so charged. Reception after reception has been accorded persons who have been convicted and sentenced to imprisonment for sending obscene matter by mail, upon their release from jail. Resolution after resolution has been passed to suppress the agency, active to crush out obscenity, until one reading the reports of the conventions of this league and its auxiliaries would suppose that the prime object of interest and importance was to see who could say the bitterest things against the present writer, or draw the cunningest worded resolution to repeal the laws of Congress above referred to.

Of the Liberal convention held at Watkins in August 1882, the New York *Herald* says :

" If you might apply theological terms to the proceedings of such a convention, it might be said that Bob Ingersoll is their God and Anthony Comstock their devil. Allusions to the first point, and they are very frequent, are always received with delight, while the English language is hard put to it to furnish epithets of abhorrence for the latter."

Mr. Ingersoll is much like the white elephant in a menagerie, in a story told by Rev. Mr. Spurgeon, that broke loose and then

opened the cages containing lions and tigers, which, only for the watchfulness of the keepers, would have escaped and done great mischief. But Mr. Ingersoll goes farther. He not only breaks the fastenings which are the only restraints of vice, but he by ridicule and laughter seeks to lull the watchman, Conscience, to sleep, so that the soul shall have no monitor to sound a warning or close the entrance of license to wrong-doing.

Another significant point may be found in the fact that the books substituted to-day and sold in the place of the most obscene, by the former venders of obscenity, are Mr. Ingersoll's lectures, and infidel books and papers noted for their ranting blasphemy and shocking expressions. Pictures of his face are now seen on news-stands and shelves where formerly obscene and loathsome books were exposed for sale.

These obscenity defenders shout "liberty" and "freedom" on all occasions. It is chronic with many of them.

Their strongest argument is to misstate a fact, or to state it in such a way as to make a great wrong appear where no wrong is, and where, if the truth were known, a laudable deed had been done. This is their practice in dealing with their enemies, or with those who oppose them. Here is the key to many of the specious arguments put forth against God's word; the text is robbed of its context; facts are misstated. This point is illustrated as follows: Suppose one of these men has a grudge against an eminent surgeon, who had performed a most skilful operation upon a boy, and by amputating a limb has saved his life. The enemy would go about it in something of this manner: "You see that man," pointing to him; "he is a heartless wretch. Why, sir, I saw him take a knife and cut a little boy's hand off." The fact is stated, but stated so as to convey a false impression, deceive the hearer, and imply a wrong where none existed.

This is their practice in speaking of the act of Congress of 1873, and as amended in 1876, making obscene and indecent publications non-mailable; in referring to the "methods" and

means used to enforce these laws ; in considering the conduct of criminals whom they defend, as well as in presenting their own acts and schemes to deceive the people, by raising the hue and cry that "liberty" and "freedom" are invaded by the enforcement of these laws.

They are supremely Mr. Ingersoll's tactics when he goes about the country interjecting into his sneering, scoffing, and blasphemous lectures, his solemn declarations that he never favored the repeal of the laws against obscene literature. He says he "never signed such a petition."

Is he a trusty leader who wilfully prevaricates or cunningly deceives by holding back a part of the truth, when he pretends to lay himself open to the public? What are the facts?

In February, 1878, there was presented in Congress, to the House of Representatives, a petition, a duplicate of which is printed below, headed by the name of Robert G. Ingersoll. This was heralded throughout the land the next day by an Associated Press despatch from Washington, announcing that, "Seventy thousand freemen, headed by Colonel Robert G. Ingersoll, had petitioned Congress to repeal the laws known as the 'Comstock laws,' on account of their unconstitutionality, and the outrages committed under them by Anthony Comstock."

Some of the papers at Washington made vigorous efforts to carry this "Liberal" movement to a success, and almost daily had editorials in favor of it. Mr. Ingersoll resided there, and the entire movement centred in him. His was the only name connected with it that received notice from the press or the committees of Congress. The Liberal press lauded him and extolled him in highest terms of praise for heading this movement. But he says he did not favor this movement. Did he not know that his name was at the head of the list? Did he not consent to have it put there, if he did not put it there himself? (The latter is believed to be true.) Did he, by any word, sign, or token, attempt to undeceive the House of Representatives, or denounce the fraud and forgery if he did

not sign it? Did he enter a single protest against the laudations of the Liberal press because of his heading this movement? Did not he put his name there, and knowingly permit it to stand there, with whatever influence it might afford the movement to repeal these righteous laws?

What did he do? There is little need of arguments when simple facts and conclusions are at hand. The following is a verbatim copy of a paper on file in the office of the secretary of the Senate at Washington, copied with my own hand, and the letters are also verbatim copies of letters which were sent to the Senate Committees:

I found the document after Mr. Ingersoll had made his solemn declaration in the Brooklyn Music Hall in 1882, in reply to Rev. Mr. Talmage, that he "*never favored the repeal of these laws.*"

We were obliged to search long and zealously to find this precious document, and the tell-tale letters filed with it, and two or three times almost despaired of finding it.

Patient search was at last rewarded, to wit:

"*To the Senate and House of Representatives of the United States of America in Congress assembled.*

"The petition of the undersigned citizens of the United States, residing at and near the places set opposite their names, respectfully shows:

"1. That they are loyal and devoted supporters of the Constitution of the United States and of the republican form of government, and that they are so principally from the conviction that under them personal liberty, freedom of conscience, of the press, and of the expression of opinion, together with equality before the law and the department of government had been for the first time substantially secured among men; and your petitioners rejoiced in the belief that the rights thus guaranteed had in our own country forever abrogated every form of political, moral, and religious persecution and inquisition;

"That without the knowledge of your petitioners, and, as

they believe, without the knowledge of any great number of the citizens of the United States, certain acts were procured to be passed by Congress in 1873 (since incorporated into the U. S. Revised Statutes, as §§ 1785, 3878, 3893, 5389, 2491), for the ostensible purpose of suppressing 'obscene literature,' etc., which reversed the policy and practice of our government since its foundation ;

"3. That in the belief of your petitioners the government of the United States was established under the Declaration of Independence and the Constitution for the more general purposes of government only, and for the protection, and not for the limitation, of the rights aforesaid. That to that end, *i.e.*, 'to secure the blessings of liberty to ourselves and our posterity' Congress was prohibited from making laws affecting religion or conscience, or '*abridging the freedom* of the press, or of speech,' or the right of petition ; and the people were '*to be secure in their persons, houses, papers, and effects,*' etc.; That the true construction and meaning of these great charters of liberty were declared by their authors, the founders of our government, to be, that all persons were, and of right ought to be, equal in their protection and privileges before the law, the courts, and all departments of the government, without discrimination or question as to their social, moral, political, or religious character. That the statutes aforesaid are, in the opinion of your petitioners, plain violations of the letter and spirit of these fundamental principles of our government ; and that they are capable of, and are, in fact, being used for the purposes of moral and religious persecution, whereby the dearest and most precious rights of the people are being grievously violated under the forms of legal inquisition, fines, forfeitures, and imprisonment ;

"4. And your petitioners further show that they are convinced that all attempts of civil government, whether State or national, to enforce or to favor particular religious, social, moral, or medical opinions, or schools of thought or practice, are not only unconstitutional but ill-advised, contrary to the

spirit and progress of our age, and almost certain in the end to defeat any beneficial objects intended. That mental, moral, and physical health and safety are better secured and preserved by virtue resting upon liberty and knowledge, than upon ignorance enforced by governmental supervision. That even error may be safely left free, where truth is free to combat it. That the greatest danger to a republic is the insidious repression of the liberties of the people. That whenever publications, pictures, articles, acts, or exhibitions directly tending to produce crime or pauperism are wantonly exposed to the public, or obtruded upon individuals, the several States and Territories have provided, or may be safely left to provide, suitable remedies.

"Wherefore your petitioners pray that the *statutes aforesaid may be repealed*, or materially modified, so that they cannot be used to abridge the freedom of the press or of conscience, or to destroy the liberty and equality of the people before the law and departments of the government, on account of any religious, moral, political, medical, or commercial grounds or pretexts whatsoever.

"And your petitioners will ever pray, etc., etc.

ROB'T G. INGERSOLL, *Chairman*.....Illinois.
CHARLES CASE.....Indiana.
DARIUS LYMAN.....Ohio.
J. C. SMITH.....Massachusetts.
JNO. B. WOLFF.....New York City.
J. WEED COREY, *ex-officio*, *Secretary*..Penn Yan, N. Y.
W. W. JACKSON, *ex-officio*.....Washington, D. C.
} *Committee.*

and fifty thousand others attached to petition 2100 feet long, filed with House Com. on Revision of the Laws."

While Mr. Ingersoll denies signing this particular paper, will he inform the public, when next he attempts to raise himself above his Maker by blasphemous ridicule for "fifty cents per head," whether it is not true that he sent, or caused to be sent, to Senator Teller the above petition? and if he did not apply

in person either to this, or the Judiciary Committee, where this was afterward sent, for a day to be fixed when he could be heard on behalf of his petition? I was in Washington at the time, and was so informed by the chairman and clerk of the Judiciary Committee, and arranged to be telegraphed for when he should appear.

Letter on file with Petition.

"WASHINGTON, D. C., March 23, 1878.

"*Hon.* I. P. CHRISTIANCY, *U. S. Senate, Chairman Senate Committee on Revision of Laws.*

"DEAR SIR: Will you be kind enough to give the committee, of which Colonel Robert G. Ingersoll is chairman, a hearing before your committee, upon the subject of repealing or materially modifying certain postal laws referred to in the petition of fifty thousand citizens, presented to the Senate by Senator Teller on the 12th inst., and referred to your committee.

"We will not occupy much of the time of your committee, but we deem it necessary to explain briefly the nature and scope of the laws we deem it wise and prudent to repeal or modify upon constitutional grounds.

"Very respectfully, your obedient servant,

"J. WEED COREY,

"Sec. Com. of Seven for 50,000 petitioners,

"920 F. Street, Wash., D. C."

Finding that their liberal movement was not receiving the prompt attention that they desired; not content with the falsehoods in the original petition, they added to it by inserting still more falsehoods, which for *perspicuity's* sake are printed in italics in the following letter:

"WASHINGTON, D. C., April 15, 1878.

"*To the Committee on the Revision of the Laws in the Senate of the United States.*

"GENTLEMEN: The Committee of Seven, in behalf of more than fifty thousand petitioners (petition over two thousand feet

in length, on file with the House Committee on Revision of the Laws), praying for the repeal or modification of certain laws executed ostensibly to prevent the passage of *so-called* obscene literature through the mails of the United States, but *which laws have been and are being enforced to destroy the liberty of conscience in matters of religion, against the freedom of the press, and to the great hurt of the learned professions*, would respectfully pray to be heard by your committee at as early a date as it is possibly convenient for you to designate.

"Colonel Robert G. Ingersoll, of Illinois, the chairman of our committee, will speak for us in behalf of the petitioners above mentioned.

"Very respectfully,

"J. WEED COREY,

"for the Committee, etc.

"To Hon. I. P. Christiancy, Hon. S. Matthews, Hon. David Davis, Hon. W. A. Wallace, and Hon. Francis Kernan."

From personal knowledge I certify to the fact that up to this time not a person had been arrested upon any matter not clearly obscene and within the purview of this law. But it was a liberal movement, and to be liberal with the truth—omitting wherever it serves them best—is truly "Liberal." They seem to care nothing for truth so long as they carry their point.

This "Liberal" movement to repeal the laws as headed by Ingersoll, was backed by one of the basest conspiracies ever concocted against a holy cause. The first move was a circular certifying that the law was unconstitutional, and, after the methods described above, they withholding the fact that the Supreme Court of the United States had in effect declared it constitutional. They there certified to parties being arrested for sending by mail "purely legitimate articles," when the fact was the parties referred to were arrested for mailing the *most obscene* matter. In one instance they described one of their martyrs to the cause of "liberty" and "freedom" as torn from the bosom of his family, for sending an "article containing a

salutary lesson to young men," when the matter sent was of the vilest character possible, and the man had been convicted for the third time, and sentenced accordingly. They then added to this circular the names of certain reputable firms, as certifying to their statements, while the fact is their names were *forgeries.*

Then these circulars to the number of 15,000, if the principal mover is to be believed, were sent out to the editors, publishers, etc., of the country to create a public sentiment against this cause by manufacturing, on this forged and false basis, newspaper editorials and attacks. Then they sent out copies of the above petition for signatures, accompanied by this circular, and by keeping prominent the fact that Ingersoll headed this movement, about 50,000 signatures were secured. Fraud was apparent on the face of these petitions, as scores, and I might almost say hundreds, of names appeared written by one and the same hand, as though a directory had been in part appropriated by some of the zealots of repeal.

Having prevented the Liberal demand for repeal, they then sought to make the writer so odious that he would not be believed. Says one of their papers: "With thousands of these petitions laid before Congress, backed by the efforts that will be made by persons of influence, with an exhibit of the dastardly and villainous conduct of special agent and representative of the Y. M. C. A., Anthony Comstock."

After six weeks of plotting and scheming they at last secured a hearing before the House Committee on the Revision of the Laws, to which their petition had been sent. In the mean time the duplicate Ingersoll petition above printed had been sent to the Senate Committee, and the repeated demands of the "Committee of Seven" of which he was chairman, had been made, that an early day be fixed when he might be heard on behalf of the petitioners.

After the petition had been received in the House, the next "Liberal" move was to publish a long article entitled, "Life and Crimes of Anthony Comstock," charging all manner of

false and infamous things to make me odious. This was written by a scoundrel whom I caught committing a felony, and who afterward attempted my life as I came out of court, by coming behind me, spitting in my face, and then, as I turned, cutting my head open with his cane. As a result he dropped the cane and lay down in a corner by the foot of the stairs.

The papers containing this grave attack upon myself were scattered by thousands. A copy was sent to every Congressman. Then, as though this was not "liberal" enough to suit even the worst of them, the following false and malicious charge was telegraphed over the country from Washington, to wit:

"Anthony Comstock, who claims to be special agent of the Post-Office Department for the Suppression of Vice, etc., is being made a martyr of in five cities to the tune of eleven indictments by the grand juries, one United States District Attorney alone having fifteen separate and distinct counts in one indictment for violation of the postal laws and acts of Congress."

It seems superfluous to say *that there is not one word of truth in this.* This system of warfare is purely Liberal. Their idea was, that (having had one day's hearing before the Congressional Committee, and the matter to come up the following week), by distributing these libels, purporting to be the "dastardly acts" of the writer, and then telegraphing this "villainous conduct," to be printed by the newspapers of the land—that by these extraordinary means they would be able to secure an unfavorable report from the Committee of the House, whether the special Ingersoll petition could be forwarded to a hearing or not.

Man proposes, but God disposes. Notwithstanding the combined movement of about 160 leagues, headed by the great Apostle of Infidelity, one man, trusting in and praying to the God they rejected and reviled, triumphed, even when they had endeavored for weeks to bury him by Liberal lies, obloquy, and disgrace.

Verily, it is better to trust God than to put confidence in men. I cannot take time and space here to give the details of this very exciting and interesting part of the history of our work. It is given with great and thrilling minuteness in a book entitled "Frauds Exposed,"* by the author.

Did Congress recognize Ingersoll's efforts? Let the following report of the Committee of the House reply:

"*Report.*

"The Committee on the Revision of the Laws, to whom was referred the petition of Robert G. Ingersoll and others, praying for the repeal or modification of §§ 1785, 3878, 3893, 5389, and 2491, of the Revised Statutes, have had the same under consideration, and have heard the petitioners at length.

"In the opinion of your committee, the Post-Office was not established to carry instruments of vice, or obscene writings, indecent pictures, or lewd books. Your committee believe that the statutes in question do not violate the Constitution of the United States, and ought not to be changed; they recommend, therefore, that the prayer of the said petition be denied."

To be thus defeated, by two men who appeared before this committee (Mr. Samuel Colgate and the writer being the only ones present to oppose them), was a very bitter disappointment to these Liberal obscenity defenders. Then, again, was it not an argument against the teachings of the head-petitioner about the Bible's being false and unreliable?

"One shall chase a thousand, and two shall put ten thousand to flight."

Here two, who trusted in and prayed to God, put fifty thousand to defeat.

"The wrath of man shall praise Him, and the remainder of wrath will He restrain."

* This book will be supplied to any friends of our cause, at special rates, upon application to the writer, at his office, 150 Nassau Street, New York.

This defeat was too much for the leader's special petition in the Senate. Despite the egotism of the Committee of Seven, in supposing that their names were so weighty as to move the great Senate of the United States of America, we find this precious document filed with the following indorsement, to wit :

"45 Cong., 2 Sess.
"Petition of R. G. Ingersoll and other citizens of the United States, praying the repeal or modification of certain sections of the Revised Statutes of the United States regulating the transmission through the U. S. mails of certain classes of literature, figures, etc.
"1878, Mar. 12. Referred to the Com. on the Revision of the Laws.
"1878, May 15. Com. discharged, and referred to the Com. on the Judiciary.
Christiancy dir'ct'd.
"Judiciary Com.
"March 7, 1879. Returned to the Secry's office by Senate.
"No action."

Did R. G. Ingersoll favor repeal? Every honest man says yes. Does he deceive his cheering audiences when he denies it? Yes. But Liberals say no. This, interpreted correctly, means the same as a non-Liberal yes. We must apply a reversed order to their doings and sayings, to get at the truth of a matter.

Now what are Liberal publications doing for the young? What influences are they exerting on their lives, and what is the harvest?

We have found that they defend obscenity and favor the repeal of the laws made to suppress it. It will be interesting to consider, in this connection, what literature they substitute for the Bible and good books. In the chapter on "Free Love" we will find them "infused with that virus" also. What, then, do they oppose?

The Liberal leaders publish their works against religion, Christianity, divine and human laws. They loudly blaspheme the holy name of God, and seem to take especial delight in printing God, Lord, or Jesus Christ, commencing each with small letters. There is such a strong argument in this! They ridicule the Saviour of mankind, and scoff at His teachings. They take away hope of heaven and the comforts of religion. The Bible they ridicule, and attempt to rob the soul of the peace of God. Sabbath laws, and all laws affecting the morals of the community, they seek to abrogate, while unbridled scope is given to appetite and passion. While they thus tear down the pure and holy, they naturally favor the impure and base. "Ye cannot serve God and mammon." They can find nothing in religion but what is on the side of decency and morality, while what they contend for leads directly to sin and shame.

They destroy the strongest safeguards to morality, and uproot principles that insure peace and happiness. They destroy that faith which brings life and hope to the fainting soul. License to wrong-doing takes the place of self-denial for the right. Their crude and narrow views they parade above the wisdom and learning of scholars. They put their leader—the great American blasphemer—before God. The experiences and teachings of good men of all ages go for naught. They are inconsistent, arrogant, narrow-minded, and bigoted; fierce and violent against all who differ from them. Lying and deceit are their stronghold. To distort facts is their glory. To assault their enemies in an underhanded and base manner, and take every advantage over those they oppose, is their peculiar delight.

Ingersollism comes and says there is no help outside of man. In a recent lecture in Brooklyn, where it is reported the Academy of Music was crowded with the élite of Brooklyn, one of the papers friendly to Ingersoll reports him as saying:

"I rely not upon churches, not upon sacred books, not upon outgrown and moss-covered creeds. I rely upon human endeavor—not upon God; I rely upon the human heart—not upon angels; I rely upon the human brain." In this lecture,

if scoffings, sneers, and blasphemies merit such a term, he attempted to disprove miracles, the changing of Moses' rod into a serpent, by such learned arguments as follows : " He declared that a God who would destroy poor dumb animals with showers of hail would not make a decent fiend." Again he said, in disposing of the prophecies of old in the Scriptures : " Read the prophecies of the Old Testament, and you cannot tell when they are fulfilled, and you don't know to what they apply. You don't know whether they apply to the defeat of Tilden, the administration of Hayes, or the final success of civil service reform."

And the élite laughed. The great learning and scholarly attainments thus presented impressed them with the remarkable powers of the speaker.

Ingersoll's blasphemies and ridicule of holy things are only excelled by his egotism, when, after setting God aside, declaring the prophecies of God's word fables, and the miracles impossibilities, he presumes to make a substitute out of his narrow way of thinking and reasoning. As though God could not be God, if there were any attributes to His character inconsistent with Ingersoll's way of thinking, or not covered by his understanding. What substitute does he offer in place of the sinner's friend ? What helps to the soul ?

And these are the new exponents of " liberty" and " freedom." Freedom, to them, is not that which soars aloft in the ethereal regions of truth and basks in the sunlight of God's love —that which elevates man above the sordid things of earth and breaks the chain of sin asunder, causing the soul to rejoice in that freedom wherewith Christ Jesus makes us free.

Liberty to them is not the liberty of the patriot that rejoices in the freedom from crime, and the terrors of the criminal class ; but rather, freedom to them means a right to ignore the rights of others, a license to set aside laws, and to give free scope to passions and lust. By thus shouting on all occasions they hope to deceive the public.

What do such persons know of freedom from the results of

wrong-doing? or of liberty to do good and encourage morality or cultivate purity? The freedom sought by our forefathers to worship God did not mean to serve the devil. Freedom to have a home does not mean or imply that the parent may not defend that home against the Liberal obscenity peddler who seeks to ruin the child. Freedom to speak or print does not imply the right to say or print that which shocks decency, corrupts the morals of the young, or destroys all faith in God. Freedom of the press does not make it lawful for a villain to secretly send by mail, unknown to parent and teacher, that which shall debauch the child's mind and lead to licentious living. Neither of these words drags mankind downward, sanctions wrong-doing, or links man to the lowest elements of his nature, until the human sinks below the level of the brute creation.

Many children are early instructed in God's word, and learn by heart many precious promises. These promises the Holy Spirit brings back in after years to warn, comfort, and help to a better life. Ingersollism seeks to overthrow this saving influence by derision.

"Repent and believe, and ye shall be saved," still rings in the wanderer's ears, beckoning him back to a new life. "Whosoever will, let him take of the waters of life freely," invites a return to God, and gently woos the sinner away from sin. "The blood of Jesus Christ his Son cleanseth from all sin," proclaims a new life possible. "It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners," that He came "to seek and to save that which is lost." These precious assurances awaken a new hope and almost persuade the sin-tortured soul to burst asunder the chains which bind him, and to go forth a free man in the Lord. "God is love." "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." "For God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

These blessed signal-lights beacon the sin-surfeited soul off from the quicksands and rocks along the shores of eternal death, and show the sinner the way to return to safety and life, if he will but heed them.

Just here—just at this critical point, where the Holy Spirit pleads with the sin-surfeited soul, where the sweet has turned to the gall of bitterness, where the gentle monitor, conscience, whispers and urges the sinner's return, where a new life is possible, at the very turning point where the road to life and death separate—Satan, by these agencies, sets doubting traps, defiant traps, sneering traps, faithless traps, prayerless traps, blasphemous traps, fear-not-God traps, sure-doom traps, will-not-be-on-the-safe-side traps ; and over these he stations his favorite heralds to allure and deceive, by scoffs and ridicule, by sarcasm and lying, foolish youth to eternal death.

Infidel and Liberal publications proclaim their lies against God, while the great American blasphemer, for fifty cents per head per night, prostitutes his *genius* to assist in the most complete and perfect ruin of the minds and souls of our beloved youth.

" The fool hath said in his heart, there is no God. Corrupt are they, and have done abominable iniquity."

Ingersollism may be illustrated by a two-faced man, who, with a brush dripping with pitch in one hand and a look of hate depicted on one face, is blackening and blotting out the names of God, Jesus Christ, heaven, eternity, etc.; while by the other, with a beaming countenance, with repeal whitewash, he is attempting to whiten obscenity and crime.

This doctrine is cruel and heartless. Ingersollism is the superlative of cruelty. It comes to the mother who, with breaking heart, bends over the dying form of her beloved babe, and rudely thrusts her aside, piercing her bleeding heart afresh, with the sneering taunt, " There is no loving Saviour, who said, ' Suffer little children to come unto Me, and forbid them not.' "

It peers with laugh and sneer into the drunkard's home, and says to the faithful wife, buoyed up by faith in prayer,

"Your husband's a drunkard, and you're a fanatic for praying for him. Help must come from man alone. There's no hope of divine help. The experience of tens of thousands of others who have saved their friends by faith in and prayer to God is all a delusion. There's no God for you to take comfort in, or from whom succor can come."

To the wife, hanging over the lifeless form of her husband, and who can see no ray of light for the future on earth, but all so black and gloomy without her beloved; when the thought of the glad reunion comes to dispel this darkness and gloom, Ingersollism stalks forcibly in and proclaims, in manner and form that beget from his hearers "laughter," "roars of laughter," and "applause": "Death is the end. There is nothing beyond. You have each of you lived earnest, faithful lives, in hope of an eternity in heaven together, but you are deluded; you are fanatics for being on the safe side, for there is no heaven."

To the dying saint this scoffer cries, "You're a fanatic, you're deluded;" and in effect says, "The peace which passeth all understanding, which I know nothing of, but which fortifies your soul, so that death is robbed of its terrors; which enables you to calmly contemplate the spirit's flight from this tenement of clay, is all a delusion! You're a fanatic. The testimony of dying saints in all ages, that there is a salvation and peace in Christ Jesus, is all a lie; they too were deluded or insane. I never saw them, nor can I understand their thoughts, feelings, and experiences; therefore, I say, they did not know how they felt."

Ingersollism approaches the martyr tied to a stake, and while faith in and prayer to God raise this trusting soul high above the wrath of man and the fiery elements, and as he turns his eyes heavenward with a look of triumph, rejoicing that he has been counted worthy to suffer for Him who suffered on the cross, these blaspheming creatures get as near the flames as their cowardly natures will permit, and with scoffings, sneers, and ridicule seek to disprove all that the martyr's death

establishes as true, and which the martyr seals with his blood, by shouting, "It's all a delusion; you're a fanatic."

A beloved brother, just as his regiment was approaching what afterward proved to be the bloody battle-field of Gettysburg, was in charge of the commissary train of his brigade. He saw the approaching danger to which his comrades in his regiment were to be exposed. He went to the commanding general and asked to be relieved from his position of comparative safety and sent back to his regiment, that he might share the dangers and hardships with them. He was accordingly relieved. During that terrible battle he fell mortally wounded. He lay for weeks in the army hospital, where he died without woman's tender care, and deprived of proper nourishment. He wasted away from a strong, healthy man of nearly 200 pounds to less than 100 before his death. Dying here, with all the gloomy surroundings, shorn of every luxury, with but one faithful soldier friend near, just before he breathed his last he looked up into his comrade's face and said, with a serene smile,

"'Jesus can make a dying bed
Feel soft as downy pillows are,'"

and then fell asleep in Jesus. Can Ingersollism produce such a triumph? Such a death? No. But Ingersoll and his hearers would *gather around this brave Christian soldier's humble cot*, and with "laughter," "loud laughter," "shouts of laughter," and "applause," *would sneer* and ridicule such a triumph over death, and shout, "You are deluded; you're a fanatic."

These Liberal publications and blasphemous rantings are the mortar that fills up the space between the stones of vice and crime, laid up about our youth by master hands—the publishers of criminal reading. The wall thus completed seems almost insurmountable. Ruin hems in our youth. The way of escape is cut off.

Just at this critical point—here, where fear, remorse, and loathing of the sinful meet; here, where vice and crime have

raised mighty barriers about the soul ; where no ray of light or hope can come, except through the crevices of this inclosure—Infidelity and Liberalism stand guard, and as sweet-faced Hope appears, with the Saviour's message, "Come unto me all ye that are weary and heavy laden, and I will give you rest," she is turned back with a rude slap in the face, and the horrible roar, "There is no God!"

Again, swift-winged memory flies back to the mother's knees in the nursery, gathering up the golden promises from God's word there taught in childhood, and returning lets them down over the casement of sin, a sure means of escape. The poor, tortured soul, looking up, sees a ray of hope, a chance of deliverance, and fain would avail himself of it.

Then comes the scoffing, fifty cents-per-head blasphemer, and with supreme fiendishness shouts, "Don't lay hold of the promises of God. There's no hope because you don't believe as I do."

The poor soul has tried license to do wrong and freedom to serve Satan, and realizing the results cries out, "Who shall deliver me from the body of this death?"

The scoffing lecturer replies, "You cannot be delivered unless you do it yourself."

But the victim, conscious of the power of sinful habit, and suffering from the sins of youth, replies, "In my youth my mind was poisoned by vile publications, and I was innocently led into practices which have cursed my very existence and weakened my will, so that 'the things I would not do, I do.'"

The scoffer, to be consistent with his public discourses, replies, "It matters not : there is no hope for such as you outside of the 'human brain.'"

The Holy Spirit pleads the promises, and the dying soul is encouraged by them to renewed efforts, and replies, "The Saviour said, 'My grace is sufficient.'"

This hope is sought to be banished by the lecturer by such mighty arguments as are born of egotism : "I tell you, it's no

true, I never saw it, and it's opposed to my way of thinking."

But eternal salvation depends upon the truth of these promises to the sin-stricken soul, and so the poor victim clings to the only hope, and urges, as he grows weaker and weaker, "Is there not some chance of your being mistaken? The testimony of saints and martyrs all goes to prove the truth of God's word."

To this the valiant foe replies, "They are all fanatics. I tell you I never saw it, and therefore it is not true."

Then the poor victim bethinks himself that there may be at least some few things in the world that this scoffer has not seen, and ventures to suggest, "But you never saw the wind!"

But the man of genius is apt and ready, and promptly replies, "Zounds! man, you're a fanatic. I never pretended to know about such matters as the wind. I am only wise as to the 'mysteries of God.' I tell you, sin-stricken soul, you've got to die as you are, unless you live by your own 'brain.'"

And thus the Liberal lecturer and publisher, by egotism that is only excelled by their blasphemy, help to complete the work of ruin. They ensnare the thoughtless and license the vicious. They draw up the only rope of safety, close up the aperture above the soul in the casement of sin, shutting out the only ray of light which comes from above, leaving the soul to die without help or hope. And this is to supplant the religion of Jesus Christ, and claimed by them to possess superior advantages.

What is the effect of this teaching?

It makes living in sin easier, the ruin of our youth surer, and the agony of death more terrible. It bids the sensual run riot. When unhallowed living brings sickness and disease, it provides no help. When indulgence has formed baneful habits, and these have fettered the victim, there is no sure way of escape from the accursed bondage. It tells the drunkard and sensualist, smarting under the loathsome condition that foul living has brought upon them, that there is no cure. It looks at the putrefying sores of criminal life, and, like those of old, passes

by on the other side shouting, "Liberty!" and "Freedom!" "Free lust, free license to wrong-doing!"

Oh, Infidelity and Liberalism, ye great defenders of obscenity and crime! Ye are mighty in your own conceit, in attempting to defame the mighty God. Highly favored of hell are ye, for many souls led into sin in the thoughtless days of youth, you have sealed unto your master the devil, by your scoffings and blasphemies. The foul book and paper have fired the brain of many a child, and led him into sinful practices, and these noisome habits have dragged him to the verge of despair, and if you had not destroyed faith and hope in God a new life would have been possible. But you have sent many souls to sure perdition by taking away the sinner's only hope. For fifty cents per head a night, "What must I do to be saved?" has been discussed amid "laughter," "loud laughter," "roars of laughter," and "applause," and criminal living has been encouraged.

To let down a pair of bars in a field is to encourage the flock of sheep to leave their pasture and roam abroad. So, to break down religion, license wrong-doing, blaspheme God's name, and make light of sacred things, is to induce thoughtless ones to give freest scope to those vices which destroy the soul and degrade society.

Infidelity never saved a soul or smoothed a dying pillow. The mother trembles at the thought of her child being infused with this worse than the poison of asps. She watches its associates, and is ever on the alert that her offspring goes not in the way of the scornful.

Blessed be such mothers! But her children, in many cases, are not safe unless the door of the home is guarded against even the respectable morning paper, that will come bearing this worse than contagious disease into the very home circle. The child would not be permitted to go to hear him whose understanding is so darkened that he will not see the truth, while for two hours he rails against God and His word. Unless the parent shall stand the next morning, tongs in hand, ready to

receive this moral death-trap, it will be sent into the home, baited with the glittering speech of a man highly favored with genius, to ensnare and fatally wound the beloved child.

Lose not heart, Christian parent. God reigns, notwithstanding the infidel's lie, the Liberal's sneer, and the orator's ribald laugh. His promises are sure. His message, "Watch and pray," is more than ever to be heeded.

"Him that cometh unto Me, I will in no wise cast off."

Liberalism never penned a more beautiful sentence. Shall their sneers or the scoffings of corrupt men deprive any one of the sweet nectar it contains for the soul?

There seems to be a popular impression that we must yield to this new doctrine of ridicule and blasphemy, and whatever else is done the daily press is expected to print whatever falls from the scoffer's lips. Is it not paying too high a tribute to the vicious and unprincipled when, for the sake of *toadying* to infidelity, we fill the columns of respectable papers with such lectures as fall from Ingersoll's lips, infusing thus this poison into thousands of minds which otherwise would be free from this curse? Is it not educating the public mind to disregard holy and sacred things, and placing a light estimate upon the morals of the community? Why should a page of a newspaper be given to this false and vicious teaching, while but a part of a column will be devoted in a morning paper to a sermon, no matter how excellent? Does it not argue that the public taste demands the former? and that the loose and immoral has greater sway than the pure and good?

The tender minds of youth ought not to be cursed with these teachings. The sacrifice of the character of our youth is too great a price to pay for this license. Let Ingersoll speak and print his own utterances so long as he does not violate any law; but let the decent people not contribute to his support, nor by their presence sanction his doctrines. Let not respectable editors stand under the edge of the platform, with hat in hand to catch such drippings. If they do, let them be patriotic enough not to debauch the public conscience with them. If

respectable papers will not make these false and pernicious teachings their stock in trade, comparatively very little harm would be done. The newspaper goes into places where Ingersoll would not go to speak, because it *would not pay ;* and thus is carried into communities, otherwise comparatively safe, this pestilence, which drags down but never builds up.

M. Renan is reported to have said, "We are living on the perfume of an empty vase. Our children will have to live on the shadow of a shadow. Their children, I fear, will have to live on something less." But this is not so, Christianity being true. The religion of Christ enlarges every comfort, increases our pleasures, and adds new charms to every condition of life. It intensifies all our joys. It beautifies every character. The closer a person follows Jesus Christ, the more value is he in the world, and the more does he command admiration.

CHAPTER XIV.

MORE LIBERAL TRAPS.

The Question of the Unconstitutionality of the Law Answered.

THE friends of obscenity question the constitutionality of the laws prohibiting the sending of obscene matter by mail.

I propose to show their attitude and answer their objections.

For ten years a systematic effort has been made to suppress obscene publications and articles of indecent and immoral use, by due process of law. Prior to 1873 there were no laws in this State or in the United States that were adequate to meet this monstrous evil. The account-books seized in the hands of the publishers of obscene books reveal the fact that as far back as 1842 this accursed traffic existed in this country. In 1873 there were 165 different books, besides thousands of pictures, being published. As proof of this, we present the fact that the agents of the New York Society for the Suppression of Vice have seized stereotype plates for printing 163 different books, and the negatives for printing and manufacturing 1700 photographs, besides seizing over 500 steel and copper plates for engraved pictures.

When the effort to suppress this tide of corruption, which was attacking the very fountain of moral purity in the community, was first started, there was scarcely public sentiment enough to sustain a prosecution against the vilest publications. As the facts, however, became known to the public, there was a vehement demand on the part of good men that rigid laws be enacted, and strictly enforced. This led to the enactment by Congress of what the Liberals choose to call "the Comstock law," in 1873. This statute was amended by Congress in 1876, and now reads as follows :

"Every obscene, lewd, or lascivious book, pamphlet, picture, paper, writing, print, or other publication of an indecent character, and every article or thing designed or intended for the prevention of conception or procuring of abortion, and every article or thing intended or adapted for any indecent or immoral use, and every written or printed card, circular, book, pamphlet, advertisement, or notice of any kind giving information, directly or indirectly, where, or how, or of whom, or by what means, any of the hereinbefore mentioned matters, articles, or things may be obtained or made, and every letter upon the envelope of which, or postal card upon which, indecent, lewd, obscene, or lascivious delineations, epithets, terms, or language may be written or printed, are hereby declared to be non-mailable matter, and shall not be conveyed in the mails, nor delivered from any post-office, nor by any letter-carrier; . . . and any person who shall knowingly *deposit*, or *cause to be deposited, for mailing and delivery*, anything declared by this section to be *non-mailable matter* . . ."

Then follows a penalty for violation of the statute.

The above statute is the law that is so vigorously attacked by the repeal element of the National Liberal League.

To accomplish this repeal, in addition to the conspiracy referred to in a former chapter, speeches, arguments, and letters have been made and written against the present statute by leading Liberals, especially by such men as R. G. Ingersoll, Courtlandt Palmer, Parker Pillsbury, James Parton, Elizur Wright, and others. Some of their arguments have appeared in religious papers, and respectable periodicals and reviews. These demand attention. The persistency of these men must be regarded as an attempt to undermine the enforcement of these laws.

The attacks made upon the methods employed to enforce these laws are often born of ignorance; while many of the arguments made against "methods used in enforcing these laws" are without foundation in fact. No attack upon these laws is fair or honest that is made without at least some effort

to ascertain what the facts really are. To imagine evils, and then argue as though these were facts, is unprincipled and dishonest. No good cause requires such means for its defence or support, and when men of intelligence resort to such devices to assail and destroy these laws, as these opponents surely have, then there is a sinister motive behind the base attack, which argues nothing for lofty principle or integrity of purpose.

Not one of my opponents has ever been near me, or made a single inquiry at my office for facts. Without at least an attempt to get at the facts, they are not qualified to speak, and what they say should be viewed with suspicion and weighed with great care by thinking men. Thus is defined the true position of the opponents to the above law.

The attacks of the Liberals cannot be justified upon any ground of ethics, so long as they do not avail themselves of the opportunities ever open to them to investigate and see whether or no the charges which they choose to make are true. This cause has suffered from unscrupulous attacks thus made.

The modern Liberals (and I refer strictly to the repeal Liberal) apply the same tactics in arguing against and opposing this law that they use against religion and the Bible. It has been justly charged against them that in discussing the Bible they take one text, and ignore the context; so in arguing as to the unconstitutionality of these laws, they take one section of the Constitution, utterly ignoring the "police power" inherent in every government, and other sections concerning the rights of Congress to legislate for the best interests of the nation.

Mr. Courtlandt Palmer seems to have made the last argument before the public on behalf of his fellow-Liberals against this law. His argument seems to boil down and embrace all previous arguments, so that if we answer him we answer all.

One bit of testimony I thank him for. He confirms what I have always said, that the only sect or class who have arrayed themselves on the side of obscene literature and the repeal of laws made for its suppression are the so-called Liberals and infidels, as represented by the repeal element in the Liberal

League. Mr. Palmer frankly admits that "The Christians of the country have, as a rule, sustained these laws, while the Liberals of the land have, as a body, been opposed to them." Just here I must except to his sweeping charge against "Liberals as a body." This is not true, and casts a stigma upon many honorable gentlemen who formerly were connected with this league, but who withdrew on this very question, and now utterly abhor the attempts made to repeal this righteous enactment. His remark is true if addressed to the repeal element of the National Liberal League.

I purpose to discuss the points which he lays before the public, as they are supposed to contain the very essence of all previous arguments made on behalf of the repeal of the above statute; and that I do Mr. Palmer no injustice, I present his argument in full, as printed in the New York *Observer* of April 26th, 1883:

"*A Liberal on Postal Laws to prevent the Transmission of Indecent Literature in the Mails.*

"The Christians of the country have, as a rule, sustained these laws, while the Liberals of the land have, as a body, been opposed to them. Hence the religious conservatives have, perhaps naturally enough, raised the cry, 'See how Infidelity loves dirt!'

"But these same religious conservatives have, I think, reasoned hastily and illogically. It does not follow because Liberals resist *one* means of preventing vice that they resist *all* means of preventing vice.

"Sometimes a mistaken method of preventing vice entails worse evils than the vice it would prevent. The Liberals oppose the methods of these postal laws because they regard them as an example of saving at the spigot and losing at the bung. They deem them a case of paying too dear for the whistle. They regard them as an instance of expending a dollar to save a dime. The question thus straightway narrows itself to one issue, viz., that of *method*. It is agreed on all hands that

obscenity should be checked, and, if possible, eradicated. The only point is, *how*. We regard these laws to be unconstitutional, useless, unnecessary, impolitic, and immoral.

" 1. We believe them to be unconstitutional.

" A mere *obiter dictum* of the Supreme Court of the United States delivered in another, and we think irrelative, case concerning lotteries seems to have sustained their constitutionality, but we feel confident that this semi-decision will in time be reversed, and for the weighty reason that the United States Constitution simply empowers Congress 'to establish post-offices and post-roads,' and no more. How can these words, we ask, be so construed as to authorize our representatives to sit in judgment on the *moral* quality of the parcels intrusted to the mails? The post-office, as we conceive it, is a mechanical and not an ethical institution. The efficiency and not the morality of the mails is, in our view, the only thing for the government to consider. I cite some of the highest American authorities in support of this important point. Judge Story says in his work on the Constitution that 'Congress cannot use this power (viz., " to establish post-offices and post-roads") *for any other ulterior purpose,*' which means, if it means anything, that while the government may for postal reasons or for the convenience or necessity of the service, exclude such articles as liquor or dynamite, it cannot sit in judgment on the intellectual or moral quality of the communications intrusted to it.

" [The writer here cites Henry Clay on incendiary documents, John Davis and Daniel Webster to the same effect. We omit them for want of room.—*Eds.*]

" 2. These laws are useless. The forbidden articles can be sent everywhere by express, by railroad, by mercantile agencies, and even by the mails themselves when sent as first-class matter in sealed envelopes.

" 3. These laws are unnecessary. The State and municipal laws, as Henry Clay suggested, are sufficient for the detection and punishment of all real offenders against decency and good morals. *Postal* laws cannot prevent the circulation of ob-

scenity, for it has a hundred means beyond them. Only the State laws, that strike at its root and reach its printing, manufacture, and transmission in every other form, can be efficient. For one hundred years we have done without the dangerous United States law. Why resort to it now, fraught as it is with so much danger to constitutional liberty?

"4. These laws are unrepublican, and for two reasons: First, because they tend to confine the administration of justice to certain classes. The district attorneys of the several counties are and can be the only democratic prosecutors of the cases under consideration, but the Society for the Suppression of Vice, and all similar institutions, are endeavors to supplement and supplant the regular process of law by confiding the machinery of justice to special yet irresponsible associations, upon whom is conferred the unrepublican power not only of prosecution but of *arrest*. If the matter were only carried far enough, we should then have societies to prevent libel, societies to prevent gaming, societies to prevent assault, and so on till all the functions of republican administration of law were farmed out to these organizations, amounting in the end to the confession that government of, for, and by the people must give way to a mongrel supervision by these amateur societies.

"Second, these laws are unrepublican because in total antagonism to one of the chief corner-stones of American liberty, they tend toward the union of Church and State. The Society for the Suppression of Vice is undeniably an association composed of and representing the Christian Church, and we have the lamentable spectacle of Mr. Comstock as agent at once of it and also special agent of the United States Post-Office, being thus encouraged, under the cloak and with the sanction of Christianity, to invade the mails. We cannot have a free country where freedom of thought is denied, and as a condition to freedom of thought, not only freedom of speech and of the press, but also freedom of the mails is essential, and free mails must be free of all censorship, whether orthodox or heterodox. Some one condensed the whole subject in the curt inquiry,

'Free mails or moral mails, which?' If moral mails, whose morals? This year Mr. Comstock's; at the next Congress, Cardinal McCloskey's, if a Catholic majority controls; and after that, perhaps, the morals of Ah Sin, if within a few decades the yellow flood from the Celestial Empire should chance to overwhelm us. And suppose, as is by no means improbable, that at no distant day the Liberals should become supreme, would the Christians then be quite willing to abide by the precedent of their own postal laws? Would they relish to have meted unto them the measure that they mete? Would they subject even their own sacred literature to the test of their own making? No; let *all* inquisitive sectarian censorship over our mails be removed. Let us each do as we would be done by. Equal rights for all, unequal privileges for none. Let Church and State be kept forever separate. No spiritual supervision in the Post-Office. That is not the place for it.

"5. Because these laws are profoundly immoral. Seeking to preserve morality, they undermine it. And for two reasons. First, because they involve immoral means and methods for their enforcement. I mean a system of espionage and decoy —which are only other names for lying, but which is of their very essence. Bad enough is it for the State to be obliged to resort to the club of the policeman and the arts and lies of the detective, but for a Christian society to undertake such tasks seems simply monstrous. It is a practical indorsement of the adage, 'Let us do evil that good may come.'

"But second: In a larger sense morality must stifle unless it be allowed to breathe the air of liberty. The office of the Church is to advise, to exhort, to consecrate. Its appeal is, or should be, to the conscience, and to it alone. Morality in its very nature is voluntary. 'Out of the heart are the issues of life.' For the sake of order the *State* not only may, but must, enforce observances, but the appeal of religion in behalf of morality can only be to the heart and mind. It gains nothing unless it gains it by free consent of its converts. Hence the Church, secure in its own sense of rectitude, should, to be

consistent, adopt Milton's suggestion that error be left to go free if truth be left free to combat it.

> 'Forever in thine eyes, O Liberty,
> Shines that high light whereby the world is saved;
> And though thou slay us we will trust in thee.'

"In conclusion, as far as laws for the prevention of obscenity are serviceable at all, they seem to us to consist in State, and not United States laws, though it is interesting to observe how statutes punishing crimes against sentiment and opinion—as opposed to crimes against person and property—rapidly sink into dead letters. Witness those against sacrilege and blasphemy, and notably the late attempt to revive the Sunday laws. Will not provisions against indecency similarly die under a more and more enlightened public opinion because they will be needless? And if the Post-Office is feared for the immature, this can be met, as an extreme resort, by parents and schoolmasters arranging to receive the children's mail, and by withholding the suspicious communications.

"But, above all, the real remedy seems to the writer to consist in a higher education and deeper moral enthusiasm. By physiological instruction, by healthy occupation, by the cultivation of refined tastes at home and at school, the young will engender ideas utterly antagonistic to indecency.

"The day, I venture to prophesy, is not far distant when one of the greatest glories of Liberalism will prove to be the brave and trying stand it has so sturdily taken regarding this issue."

Mr. Palmer first says, "We believe them" (the above laws) "to be unconstitutional."

I reply: Article VIII. of the Constitution, Section 7, says that Congress shall have power to establish post-offices and post-roads; while Section 12 adds to this, and all similar special grants, "the incidental powers necessary and proper to execute them."

Before discussing this subject further, let us consider first whether there be any recognized standard, any tribunal under the Constitution, by which constitutional questions are to be decided. The ordinary citizen will be content to admit the fact that the Supreme Court of the United States is an authority on questions of law; but our Liberal opponents will not be satisfied unless this high court have a constitutional right to exist. To meet their views, then, I quote the provisions of Article III., Section 1: "The judicial power of the United States shall be vested in one Supreme Court, and in such inferior courts as Congress may from time to time ordain and establish."

The Constitution, then, appoints this high court, and with it not only grants a power to Congress to establish post-offices, etc., but with the power the right to enact all necessary and proper laws for carrying into execution that power. "It meant to create an establishment as an entirety, and not merely to designate the place where mails should be taken to, and the routes along which they should be transported from point to point; but gave full sovereign control over the whole subject to be exercised by any appropriate means."

The above proposition is sustained by the following high authorities: Kohl *vs.* United States, 91 U. S., 367; Dickey *vs.* Turnpike Co., 7 Dana, 113; Sturtevants *vs.* Alton, 3 McLain, 393; 2d Story on Const., Section 1125 to 1150; Rawle on Const. ch. 9, pp. 103, 104.

Having exclusive power over the subject, Congress can say what matter shall receive the benefit of this establishment; and those who complain that they cannot use it to facilitate obscene or improper communications, no more defend a constitutional right, than did the debtor who could not avail himself of the Bankrupt act, because owning but one hundred dollars, or because (under the first law on this subject) not a trader.

It is a question of administration merely. There is no constitutional right to compel the granting of privileges under the power to establish a system of bankruptcy or of mail communication. "The powers given are understood, in a large sense, to

secure all public interests." So says 2d Story on Const., Section 1134. "All public interests" require the exclusion of articles morally contaminating, as well as of poisons, glass, or explosives. To prohibit their deposit in the mails is the declaration of a right as essential to the beneficial exercise of the power, though not indispensably necessary to its existence.

Says Justice Cox, of the Supreme Court of the District of Columbia, in delivering the opinion of the court in the celebrated case of M. A. Dauphin *vs.* D. M. Key, Postmaster-General : *

"The Constitution of the United States provides that Congress shall have the power to establish post-offices and post-roads. This is not a duty, but a *power ;* and like all the other powers enumerated by the eighth section of the first article, the extent and mode of its exercise depend entirely on the discretion of Congress. They may decline to exercise that power at all, as they have declined to exercise others of their powers ; or they might have left the whole work of mail communication to the States, or to individual enterprise."

Then, speaking of their constitutional limitation, this learned court says :

"If Congress shall choose to exercise this power, what constitutional limitations are there upon it? In express terms, absolutely none. Congress may, therefore, provide just such mail facilities as they think proper, and may from time to time change and regulate the whole postal system in their discretion. When they have exercised this power, it is simply a discretionary provision for the business needs of the public. The whole postal system is a mere business accommodation for the people. The privileges it confers are simply of legislative creation, and are subject to legislative destruction."

The Supreme Court of the United States, in the case of *ex parte* Jackson, † 6 Otto, 627, says :

* In this case it is said to have been the second instance when all six judges of this court sat together in a case.

† Jackson had been convicted in the United States Circuit Court in

"The power possessed by Congress embraces the regulation of the entire postal system of the country. The right to designate what shall be carried necessarily involves the right to determine what shall be excluded. . . . Under the power to establish post-offices and post-roads, it must be held that Congress has the right to prescribe what it will carry along the post-roads as part of the mail, and what it will not carry, and to render this enactment efficient by punishing the offence of violation of it. Whether certain things shall be excluded or not, is a matter for the sound discretion of Congress."

It is claimed by Mr. Palmer and others of his co-repealers that Webster, Calhoun, and other eminent gentlemen questioned the power of Congress to exclude abolitionist newspapers, circulars, etc. from the mails, and some of them doubted the power of Congress, because they claimed "that it was interfering with the freedom of the press."

The Supreme Court of the United States, however, has settled this question. In the case of Jackson, above referred to, the court says: "It does not interfere with the liberty of the press, because the moment matter is excluded from the mail, it is no longer mailable matter, and it has full liberty of circulation in any manner. . . . The United States simply decline to carry it; so of lottery matter and indecent literature that are not mailable; but the very act of declaring them such, opens every line of road in the United States to them, subject to State law."

There is a vast difference between the rights existing in the discretion of Congress, and those fundamental rights of "life, liberty, and property," which are secured by the Constitution. Says Justice Cox, in the above cited case:

"While the absolute right of the citizen to have this business

and for the Southern District of New York, for sending letters and circulars concerning lotteries, in sealed envelopes, through the mails. He was sentenced to pay a fine, and sought to have his case brought before the United States Supreme Court on habeas corpus, to test the constitutionality of the law and the legality of his sentence under it.

convenience provided for him cannot be maintained, it may be said that the right exists under the Constitution conditionally, that if Congress shall once exercise its discretionary power, it cannot discriminate between persons or classes of persons; it must legislate for all alike. All the citizens of the United States have a constitutional right to equal participation in the benefits of legislation, and the use of any instrumentality created by it, unless, at least, the exclusion be imposed by way of punishment for crime, and that after due conviction only; and that any condition destructive of this equality is repugnant to the spirit of the Constitution."

In the celebrated Slaughter House cases, 16 Wall. 36, where an exclusive right had been given by law to a private company to establish landings for cattle, and places where they should be slaughtered in New Orleans, every other person was forbidden to slaughter elsewhere. It was claimed that this virtually destroyed the business of the butchers not connected with this company. But, says the United States Supreme Court, "unwholesome trades, slaughter houses, etc. may be interdicted by law in the midst of dense masses of population, on the *general* and rational principle that every person ought so to use his property as not to injure his neighbor, and that *private interests must be subservient to the general interests of the community.* This is called the police power."

Apply this principle to the trade in obscene publications, and where is the right found to debauch youth, or use any department of government for such a vile purpose?

Says Justice Field, in delivering the opinion of the United State Supreme Court, in the case of Cummings *vs.* The State, 4 Wall. 277: "The theory upon which our institutions rest is, that all men have certain inalienable rights; that among these are life, liberty, and the pursuit of happiness, and that in the pursuit of happiness all avocations, all honors, and all positions are alike open to every one, and that in the protection of these rights all are equal before the law. Any deprivation or suspension of any of these rights, for past conduct, is pun-

ishment, and can in no otherwise be defined. . . . Disqualification from the pursuits of a lawful avocation or from pursuits of trust, or from the privilege of appearing in the court, or from acting as executor, etc., may also, and has often been imposed as punishment."

"The police power of the government cannot be abridged," says the United States Supreme Court, in the case of J. B. Stone *et al.*, plaintiff in error, *vs.* The State of Mississippi. (This was a case where the State granted Stone and others a charter for a lottery, and afterward, finding the lottery demoralizing, repealed the charter. Stone and his associates sought relief, claiming the act of the Legislature unconstitutional, and violating their contract with them.) "The Legislature had no authority to bargain away the police power of the State, in the regulation of all matters affecting the *public health* and *public morals*. The supervision of both these subjects of governmental power is continuing in its nature, and they are to be dealt with as the special exigencies of the moment may require. Government is organized with a view to their preservation, and cannot divest itself of the power to provide for them."

Says the Supreme Court of the United States, in the slaughter house case above referred to, speaking of this police power: "This power is and must be, from its very nature, incapable of any exact definition or limitation. Persons and property are subjected to all kinds of restraint and burdens in order to secure general comfort. Of the perfect right of the Legislature to do this, no question ever was or ever can be made. There can be no doubt that this police power extends to *moral* as well as physical evils."

Says Justice Cox, in the above case of Dauphin, where the question of the constitutionality of the law prohibiting letters and circulars concerning lotteries was involved:

"The right of every citizen to the benefit of this discretionary legislation of Congress must be subject to the necessities of public health, *morals, order*, and the *general welfare*, and the

efficient execution of the powers expressly conferred by the Constitution."

It is a well-settled principle that no person can be deprived of life, liberty, or of the pursuit of happiness, without "due process of law," and then this deprivation must come as a punishment under the police power, that must ever remain unabridged in every government. And I challenge Mr. Palmer and the entire army of his co-repealers to produce a single instance where, under the law they complain against, any man has been deprived of any right or privilege without "due process of law."

We have it, then, on the authority of the highest court of the land, that Congress has the power to establish post-offices and post-roads; and power to say what shall, and what shall not be carried in the mail; and the right to impose, in their discretion, such punishment for violation of these laws as they may in their wisdom deem proper.

Congress secures to Mr. Palmer and his friends the only constitutional right which they possess under these laws—to wit, the right to transmit such matter as Congress in its discretion permits to be deposited in the mail at a uniform rate of postage. But Congress says, There is certain matter destructive to the security of social order and the morals of the community, which we will not transmit in the mails; and the crime is in depositing this non-mailable matter for the purposes of mailing and delivery after it has been prohibited by law. This law does not prohibit Mr. Palmer nor any of his Liberal friends from depositing any amount of obscene matter in the mails, if he does not put it in there for the purpose of "mailing and delivery;" but if he puts it in an envelope or wrapper, and then places the postage and an address upon the envelope or wrapper, and then puts it in the mail, he has conformed to the custom and practice of the country, and has prepared for *mailing* and *delivery* certain matter which Congress in its discretion says is non-mailable; and the act of putting this non-mailable matter in the mail for the purpose of having it mailed

and delivered to the party addressed, as it must be when prepared as aforesaid, is declared a crime; to prevent which Congress has prescribed a penalty, and this penalty is imposed by "due process of law."

Says the U. S. Supreme Court, in the case of Murray's Lessee *et al. vs.* Hoboken Land and Improvement Co., 18 How. 272:

"'Due process of law' generally implies and includes *actor reus judex*, regular allegations, opportunity to answer, and a trial according to some settled course of judicial proceedings."

Says Justice Cox, in the case cited above:

"But the terms 'due process of law,' as employed in the Constitution, apply only to the fundamental rights referred to in that instrument, and are inapplicable to mere privileges of legislative creation. As to these, the law of England furnishes no precedent, but *the law of their creation determines the terms and condition of their enjoyment, and by what process they shall terminate.*"

The rights to life, liberty, and the pursuit of happiness antedate the Constitution. They are not, then, creatures of legislation, but are rights which the Constitution recognizes as existing when it first appears, and which it solemnly declares shall be permanently secured to every citizen.

The Declaration of Independence declares that men are endowed *by their Creator* with certain *inalienable rights*—life, liberty, and the pursuit of happiness—that to secure these rights governments are instituted among men.

The same token that secures these rights also says: "Congress *shall have power to establish post-offices, post-roads*, etc." How? By legislative enactment within its discretion. It may or may not establish, but it shall have the power to do so if it thinks proper. Were thought and speech free before these constitutional enactments—before Congress exercised its discretion about this matter? Then wherein is it entrammelled by Congress declaring "every obscene, lewd, and lascivious book, etc., are hereby declared to be non-mailable"? This practically says that the government of the United States will

not become partner with the venders of obscene matter, nor allow any department which it creates to be made an agency for its dissemination.

The "curt" expression used by Mr. Palmer of "Free mails or free morals, which?" becomes a ludicrous absurdity. The right to send obscene matter by mail is not one of the "inalienable rights" affirmed by the Constitution. But the Liberals overlook and ignore Article V. of the Constitution, which declares that no person shall be deprived of life, liberty, or property *without due process of law.*

We have it, then, that a person may be deprived of his inalienable rights—rights which are fundamental, natural, and antedating all constitutions—and which the Constitution was framed to protect, by due process of law.

What did the Liberal obscenity-monger do before Congress possessed the power to establish post-offices and post-roads? Where is the life, or property interest to debauch the morals of the young to be found in the Constitution? No man will dare libel our forefathers by suggesting that even for one moment they dreamed that such a claim could be made under their form of government. Had they suspected the barest possibility of such an outrage, they would have framed an iron-bound section to prevent it.

The liberty they fought for, and declared to be our inalienable right, never was so mean a thing as to harbor such a parasite as obscenity. Can Congress legislate in no manner other than as approved by these so-called Liberals?—liberal to vice and crime, liberal to license wrong-doing, liberal to blaspheme the holy name of God, liberal to abrogate laws designed to preserve the Sabbath and prevent the morals of the young from becoming debauched, liberal to turn loose the appetites and passions of men, while this license sinks them below the level of the brute!

I deny their right to thus distort and misrepresent facts in the interest of obscenity. No, Liberals! the morals of the children first. Our forefathers fought not for pagan ideas; they

died not for obscenity in any form, nor suffered to perpetuate it.

Mr. Palmer says :

" Second, these laws are useless. The forbidden articles can be sent everywhere by express."

I reply : The government has nothing whatever to do about what express companies or other agencies do outside of the mails. It does not and cannot interfere with such matters. These evils must be met by State legislation—each State for itself. Congress legislates only for that over which it has control, and by this act it practically says the postal department of the United States shall not be used to demoralize the community or debase society by the dissemination of obscene matter. It recognized the fact that the mails of the United States were the most powerful agency in the dissemination of this vile matter. The man who goes to the express office or to the common carrier with a package to be delivered by them reveals his personal identity ; while he may deposit the same matter without any person seeing or knowing about it in the mails of the United States, through some letter-box or post-office.

Again, the extra expense by express or other methods outside of the mails, as compared with the low rates of postage, is a special reason why this law should stand as it is. As a matter of fact, the amount sent by express is not, and never has been, a tithe scarcely, as compared to that sent by mail. This I find from personal observation and investigation.

I reply to Mr. Palmer, from my eleven years' experience, that *these postal laws are an imperative necessity ;* that no criminal law of the States, whatever their provisions concerning the distribution of obscene or unlawful matter, would be adequate to suppress this evil.

I ask him, as an intelligent man, How would he secure the evidence to convict a dealer in obscene books residing in this State, who should send his foul matter to the children in the South and West ? By what State legislation will you secure

the attendance of a witness outside of the State? Under these laws, and under the process of the United States court, a witness can be brought from any part of the Union to give testimony; without this law, I unhesitatingly declare that the basest men could carry on their nefarious business through the mails, contaminating the youth all over the land, and there would be no legal redress.

Mr. Palmer makes a most astonishing statement when he says that "only State laws that strike at its root and reach its printing, manufacture, and transmission of every form, *can be efficient.*"

I meet this by saying that after making more than *seven hundred and fifty* arrests during the past eleven years, and being familiar with all the prosecutions for these crimes, I unhesitatingly declare the above contrary to the facts.

One case will illustrate. A man named Simpson, in New York, was twice arrested under State laws, convicted, and sentenced. At each arrest large quantities of vile stock were seized and destroyed. Yet each time he served his sentence, and coming out resumed his nefarious business, advertising in sporting papers, and sending his vile wares all over the country. The third time he was arrested and gave bail, keeping right on violating the laws. At last, arrested under the act of Congress of 1873, he was tried, convicted, and sentenced, and then, and not till then, did his accursed traffic cease.

After the State law was enacted by the Legislature of the State of New York, in 1872, the hundreds of venders of obscenity then in existence flew to the mails for protection, and sent their vile matter outside the State, and but for this postal law they could not have been reached.

Take, for instance, the miscreants who seek to communicate with the youth whose names they find on the catalogues of colleges and seminaries. This is done almost constantly, and before this law was enacted the mails were literally loaded down with this vile stuff. Hon. C. L. Merriam, who introduced this

law of 1873 in the House of Representatives, on visiting the Dead Letter Office about that time, found sacks full of this abominable matter.

On a recent visit to the Dead Letter Office I was informed that for months previous to my visit scarcely an obscene book or picture had been discovered. What does this argue? The opponents of this law either do not know what they are talking about or else they are governed by a corrupt motive in making these broad and specific charges against this law, and what is being done to enforce it. *This law is indispensable.*

In depriving the dealer in filth of the use of the mails, a fatal blow was struck at this traffic.

Is not Mr. Palmer a little illogical?

While clamoring for "free press," "free speech," and "free mails," and claiming that these are abridged by the United States statute which declares obscene matter non-mailable, he yet proposes to suppress obscene matter by State legislation against printing and manufacturing the same. Is not this a little inconsistent? Is there not danger that the State may legislate away some of the inalienable rights which he claims to possess—the right, for instance, to publish obscene matter under the Constitution of the United States of America?

If the Constitution will not permit Congress to legislate against the transmission of this matter in the mail, because it invades the rights of a citizen and abridges his liberty, then certainly it reaches to the State legislation, and would prohibit legislation that says, This matter shall not be *printed*, because the State law goes further than that of the United States can in this respect, and provides a penalty not only for printing, but for selling, giving away, lending, showing, and having in the possession for such purposes.

Another inconsistency is in supposing that the inalienable right to "the pursuit of happiness" does not embrace the right to defend the morals of one's children. What greater joy, what more precious happiness, than to be assured that one's

children are pure and clean, honest, intelligent, and honorable? To corrupt a child, or lead a youth astray from virtue's path is to destroy all happiness in the parent's heart. The most beautiful home and the abundance of luxuries are but mockeries to one whose sweet child has been defiled. Who would not rather sacrifice property and personal interests and rights than have his children defiled by obscene publications?

It can never be maintained but that the majority in this community are in favor of good morals, and interested in keeping the children pure; and it is the height of arrogance for a handful of license-every-evil advocates seriously to demand the right to send shame into homes, sorrow into parents' hearts, and defilement into all communities, by opening the secret avenues of the mails to disseminate this accursed matter.

The next argument of Mr. Palmer is one which the Liberals have worn threadbare. He says:

"For one hundred years we have done without the dangerous United States law. Why resort to it now, fraught as it is with so much danger to constitutional liberty?"

Thoughtful reader, I leave you to judge whether there is enough "constitutional liberty" involved to cover the point of a cambric needle, while I answer Mr. Palmer's first suggestion about "one hundred years," etc.

Yes, until 1868 there was no postal law against obscene matter. Under the fostering care of the State Legislature, and in defiance of common law, the business grew to huge proportions, until, as has been shown, there were published one hundred and sixty-five different books, seventeen hundred pictures, besides thousands of obscene pamphlets, songs, cards, etc., in this country.

At the beginning of this work I seized from one concern over nine tons' weight of obscene books, pictures, plates, etc., and had at one time stored, awaiting the order of the court to destroy it, *ten tons'* weight of this vile matter.

They had certainly an opportunity to try State law and State legislation, and it failed, until, combined with the United

States statute, assailed by Mr. Palmer, we have been enabled to well-nigh crush this hydra-headed monster.

In view of these facts, why go back to State legislation?

Do the Liberals know these facts?

I reply, If they do not, they alone are to blame, as they have had the fullest opportunity to be informed if they chose.

Again Mr. Palmer declares: "We cannot have a free country where freedom of thought is denied, and as a condition of freedom of thought, not only freedom of speech and of the press, but also freedom of the mails, is essential."

Now, Mr. Palmer, suppose you take a notion of freedom to shoot children, freedom to cut off their noses, freedom to send boxes of snakes and scorpions by mail to the girls in our seminaries, freedom to light matches in a powder magazine, you would complain that you were restrained of your "constitutional liberty," if some citizen whose child's life was endangered or property jeoparded should interpose an objection to your "freedom" to do these things.

Pray tell how much more freedom of speech, press, or thought existed in the natural state of man in this country, prior to the Constitution? What special rights have you acquired by the exercise of the discretion of Congress in establishing a postal department under the power conferred upon it by the Constitution?

As has been seen, all Liberals possess the right to send such matter by mail as Congress shall permit to go into them, at a uniform rate of postage. This is their constitutional right.

But common law antedates the Constitution. By referring to common-law decisions it will be found that the dissemination of obscene matter was indictable under the common law before the Declaration of Independence or the adoption of the Constitution, so that we find a restriction, inherent in every civilized government, against that which affects good morals:

"An indictment at common law may be maintained for any offence which is against public morals or decency.

"Under this head may be comprehended every species of representation, whether of writing or printing, or by any manner of sign or substitute which is indecent or contrary to public order." (2d Archibald, Cr. Pr. and Pl., p. 217.)

Again: "What tends to corrupt society was held to be a breach of the peace, punishable by indictment. Hence it follows that the offence may be punishable if in its nature and by its example it tends to the corruption of morals, although it be not committed in public." (P. 217; King *vs.* Curl, 2 Str. p. 788.)

Again, in the same case, this highest court in England says: "The publication of an obscene book is an offence at common law, as it tends to corrupt the morals of the king's subjects and is against the peace of the king. Peace includes good order and government, and that peace may be broken in many instances without actual force—to wit: First, if it be an act against the constitution or civil government; second, if it be against religion; third, if it be against morality."

And there is a chain of unbroken authorities to sustain the above proposition. As far back as 1815 the following was the recognized law in this country:

"Any offence which in its nature and by its example tends to the corruption of morals, as an exhibition of an obscene picture, etc., is indictable at common law." (2 Sergeant & Rawle, Pa. Reports, p. 91.)

"Every public show and exhibition which outrages decency, shocks humanity, is *contra bonas mores*, and is punishable at common law." (Knowles *vs.* State of Conn. (1808), 3 Day (Conn.), p. 103.)

Utterance of obscene words in public, being a gross violation of public decency and good morals, is indictable. (Peel *vs.* The State (1851), 1 Swan's Tenn. Reports, p. 42; The State *vs.* Appling (1857), 4 Jones's Missouri Reports, p. 315; Commonwealth *vs.* Balser (1852), 19 Pa. Reports, p. 412; Res. *vs.* Benfield (A.D. 1760), 2 Burr's Reports, p. 980.)

And I call attention not only to all the cases tried since, but I challenge them to find this principle set aside by any court in England or America.

We concede, then, the right to use the mails, and if the government shall exclude, for any reason, any matter from the mail, that the State has the undoubted right to make provision for anything which Congress excludes.

"If any State chooses to sanction a business which the Federal Congress thinks ought not to have the use of the mails to facilitate its transactions, that State can, if it please, provide means of communication for matter so excluded from the mails." (2 Story on Constitution, Sec. 1150; 1 Tucker's Blackst. Com. App. 265.)

Mr. Palmer's argument under Section 4 of his article is an absurdity. Indeed, it is difficult to discuss what Mr. Palmer says without applying a much severer term. Let me refer to one more point, where he speaks of "irresponsible associations, upon whom is conferred the unrepublican power not only of prosecution but of arrest."

Justice and truth require that this be branded as unqualifiedly false. There is not a single word in the above law that can be so distorted; and I do not know of a line in any statute, either State or Federal, that is capable of such a construction. The Attorney-General, the district attorney or their deputies, always prosecute. The power to arrest under State process in New York is derived directly from the Legislature.

Under the new Code any citizen or officer may arrest a person committing a crime in his presence, and any peace officer may execute a warrant.

Under the United States laws the arrest can only be made by the marshal or his deputy on a warrant, except that in the absence of said officer the court may designate a man to arrest upon a warrant. Why such monstrous perversions of facts? Is obscenity in such danger of being suppressed that the Liberals must resort to such tactics to protect it?

"*Decoys*" *inducing Men to commit Crime.*

But Mr. Palmer's fifth proposition is false *in toto.*

"But these laws are profoundly immoral," he says.

I put the law in evidence as the best proof of the untruth of this statement.

Then he assigns two reasons: "First, Because they involve immoral means and methods for their enforcement. I mean," he says, "a system of espionage and decoy." To declare these false will not do justice to the cause libelled. I have prosecuted several hundred persons under these laws. I am familiar with all the facts, and I reply, There is no justification for such statements.

There are no "decoys" used by the officer of the law. And I submit the proofs.

Note the following:

First. The first requisite in every case is *probable cause to believe that the law is being violated.* This is found on the face of the vender's printed circular, his newspaper advertisement, or the letter of complaint or package which is frequently sent the officer by the recipient, showing that some person is violating the law.

Second. No person is written to unless there be cause to believe that he is actually engaged in violating the law.

Third. The whole business through the mails (I speak of the sending of obscene publications and articles of immoral use) depends upon the written or printed circular or the newspaper advertisement for success. These are the mediums of communication sent out by the vender in these vile wares. Indeed they are his stock in trade, and in order to sell what he has invested his money in, he sends out these public invitations to those whom he thinks he can trust not to expose him. These dealers do not scruple to send to boys and girls, whom they rely upon, in most cases, as not giving them away.

Fourth. Every citizen has the right to purchase whatever he sees advertised, and in the manner and form in which he sees it offered for sale.

Fifth. A citizen, having purchased an article, has the right to do with his own as he sees fit, so long as he does not violate the law of the land.

Just here note the difference between the officer of the law and the ordinary purchaser of this matter. The latter obtains it to satisfy a morbid curiosity, or from a baser motive, and keeps it to the defilement of his own mind, and in many cases that of others. The officer of the law secures the advertised article after the manner and form as advertised by the criminal, but instead of using it to debauch his own mind and that of others, he practically donates it to the prosecuting officer of the government as the best evidence that he can obtain to prove the business of the man who voluntarily has set himself up in a traffic that violates the above statute.

Now I present a proposition that I have never seen mooted on the Liberal side of this question, but I submit it without fear of contradiction, *that the real "decoy" in these cases is the circular, advertisement, or notice sent out by the vender* to allure youth from the paths of virtue.

Strange as it may seem, these liberal-minded men have never condemned, indeed never discovered, this "decoy" in these cases; but there is, however, no end of their argument against the "decoy"—"the immoral means and methods used for their enforcement" by the officer whose duty it is to enforce these laws.

Sixth. The letter written by the officer, at the instigation of the public advertisement of the vender of dirt—made necessary by the probable cause upon the face of the circular, notice, or advertisement—is not a "decoy," but a "test" letter.

To decoy is to turn aside from one's natural course, to lead astray; while to induce another to commit a crime offers a premium on crime, a consideration to do an act which otherwise would not be done. Is not the dealer in obscenity watching for opportunities to violate the law? Does he not go daily to the post-office to get replies to his advertisement—his decoys—in order that he may send his contraband matters to those

whom he has induced to write to him? It is absurd to talk about inducing such miscreants to commit a crime. It is base falsehood to say an officer who replies to such an advertisement for the purpose of *testing* whether or no the law is being violated sends a "decoy." The officer's letter does not cause the scamp to do an act he is not anxiously waiting an opportunity to do. The Liberals do not regard it immoral for a child to write for these base things. Why is the act of the officer immoral?

There is no more justice in assailing this method of securing evidence, and calling it "immoral," than there is for these men to point out an eminent surgeon that has amputated a limb to save the life of another, and denounce him as a monster of cruelty because "he took a knife and cut off another person's arm or leg."

What consistency is there in pointing out a physician who finds it necessary in order to check a disease to administer a deadly poison to his patient, and call his act "immoral"? As just, this, as to say the measure rendered necessary by the criminal in order to detect his crime, and prevent his violation of the law, is an "immoral" act on the part of the officer.

On the same principle we must declare that a match manufacturer induces a man to commit suicide, because the suicide goes to a store and buys a box of matches, and then deliberately seats himself upon a keg of powder and lights the match and drops it in, and is blown to atoms.

The act of the suicide and the vender of filth are both voluntary. They require no inducements. The vender of obscenity has equipped himself to violate the law, when he laid in his stock in trade and paid for printing his circulars. The Liberal's argument amounts to just this: "The obscenity dealer may advertise his wares by mail, youth may write for his wares, but any man who will use the offered wares as evidence in court against the villain must not respond to the advertisement for that purpose—that is immoral." But in the same breath Mr. Palmer says:

"It is agreed on all hands that obscenity should be checked, and if possible eradicated." This is like the man who discourses loudly against arson, and at the same time applies a match to a hay-mow.

The principle by which these crimes are proven by correspondence was established long before this statute was ever dreamed of.

On this subject, Greenleaf, in his work on Evidence, vol. i. p. 623, note 1, says: "If a letter has been sent to the adverse party by post, and an answer received, the answer may be read in evidence without proof of the handwriting."

Mr. Greenleaf then cites various authorities as supporting the above propositions.

In Russell on Crimes, vol. ii., p. 817, the author says: "A written correspondence with the party, although the witness has never seen him write, will be sufficient to enable him to swear to the handwriting, for when letters are sent directed to a particular person, and on particular business, and an answer is received in due course, a fair inference arises that the answer was sent by the person whose handwriting it purports to be."

The same principles are laid down by Lord Kenyon in Cary *vs.* Pitt, reported in the appendix of Peake's Evidence, section 85: "There is no doubt that the above principle is now the law of England and America, and other authorities could easily be cited."

I maintain that not only is the law strictly constitutional, but that the methods employed to enforce it are strictly legal and moral.

It is simply applying straightforward common-sense method to secure legal evidence against those who are professional criminals, by which to properly enforce the law, and thus secure to the community the protection from this accursed business which Congress designed the community to have when it passed this law.

One point note especially: the officer *does not write for a thing which is not advertised or being sold.*

He *does not ask to have any article sent by mail.* He directs his letter of inquiry as to the facts that are announced in the public advertisement or circular, and then, after the form as laid down by Greenleaf on Evidence and Russell on Crime, as above stated, perfects his proof against the criminal and brings him to justice.

The officer loses no right of a citizen simply because he is an officer with a sworn duty to perform. His right to buy whatever he sees advertised is not abridged, nor can it be, under the Constitution, in the absence of any law prohibiting such purchase. But lest I shall be considered as without authority upon the subject, I submit the following proposition as overwhelmingly sustained by precedents in our courts, to wit :

" Letters written to ascertain if the laws are being violated, and to secure proof of such violation, are letters recognized by the courts as legal and proper."

Says Judge Dillon, in the case of the United States *vs.* Whittier, tried in the United States Court in the Eastern District of Missouri, and reported in Dillon's Reports, p. 35 :

" When persons are suspected of being engaged in a violation of criminal laws, or of intending to commit an offence, it is lawful to resort to detective measures to procure evidence of such fact or intention. Many frauds upon the postal, revenue, and other laws are of such a secret nature that they can be effectually discovered in no other way. Accordingly there have been numerous convictions upon evidence procured by means of what are called decoy letters—that is, letters prepared and mailed on purpose to detect the offender, and it is no objection to the conviction, when the prohibited act has been done, that it was discovered by letters specially prepared and mailed by the officers of the government, and addressed to a person who had no actual existence. The books contain many cases where such convictions have been sustained."

(United States *vs.* Cottingham, 2 Blatchford, 470 ; Regina *vs.* Rathbone, 2 Moody's Criminal Cases, 310 ; C. C. Carr

and Marsh, 220; Regina *vs.* Gardiner, 1 Carr and Corwin, 628; Regina *vs.* Williams, *ib.* 115; Regina *vs.* Meuse, 1 Carr and Marsh, 234; United States *vs.* Parsons, 2 Blatchford, 107; United States *vs.* Driscoll, 1 Lowell, 304; United States *vs.* ——, 6 McLean, 129; United States *vs.* Toge, 1 Curtiss, 366–7 and 8; United States *vs.* Brown, 2 C. C. 269, 270; United States *vs.* Lancaster, 2 McLean, 233; United States *vs.* Duff, 10 Federal Reports, 94, 95; United States *vs.* Whittier, 5 Dillon, 35.)

In the latter case Judge Dillon also says: "We do not decide that decoy letters cannot be used in detecting persons engaged in or suspected of violation of law, but recognize the doctrine that such letters may be so used."

In the same case he says: "When the guilty intent to commit has been formed, any one may inquire or even lend assistance to the criminal, with the laudable purpose of exposing and punishing him."

There are many other cases that could be cited where the above propositions are fully sustained, but until the above are reversed the principle which has been employed thus far in the enforcement of this postal law will not be departed from; nor will any amount of Liberal clatter against "constitutional rights" and "immoral practices" prevent this principle from being enforced in the matter of getting evidence against the venders of obscenity whenever they are discovered operating through the mails.

I maintain, then, not only that the law is strictly constitutional, but that the methods employed to enforce it are strictly legal and moral. It then remains that there is one way that is practicable in the enforcement of these laws, and that is according to the principle laid down by the Supreme Court of the United States, in the case of *ex parte* Jackson, 96 U. S. R. 727, where it says:

"Whilst regulations excluding matter from the mail cannot be enforced in a way which would require or permit an examination into letters or sealed packages subject to letter postage,

without warrant issued upon oath or affirmation, in the search for the prohibited matter, *they may be enforced upon competent evidence of their violation obtained in other ways, as from the parties receiving the letters or packages. . . .*"

Thus the Supreme Court of the United States approves and sanctions the very method which has been pursued by the writer from the very beginning—to wit, proving the crime by what the sender has deposited in the mail for mailing and delivery, by securing the matter after it has left the mails, and bringing the same into court as evidence.

I also maintain that the Liberal methods employed to deceive the public, in order to break down these laws, are in the highest order disreputable, and cannot be construed as on the side of any moral or decent principle; but our opponents are acting against morals and common decency, and in the interest of the loathsome monster "obscenity." If not, why such distortion of facts? Why such efforts to mislead and becloud the public mind, and create prejudices against the legal and proper enforcement of this righteous law? Liberty is not endangered. Moral purity is. There is a wide difference between the patriot's liberty and the Liberals' so-called liberty—license.

CHAPTER XIV.

CONCLUSION.

From infancy to maturity the pathway of the child is beset with peculiar temptations to do evil. Youth has to contend against great odds. Inherited tendencies to wrong-doing render the young oftentimes open to ever-present seductions. Inherited appetites and passions are secretly fed by artificial means, until they exert a well-nigh irresistible mastery over their victim. The weeds of sin, thus planted in weak human nature, are forced to a rapid growth, choking virtue and truth, and stunting all the higher and holier instincts. Thus many a child of dissolute parents is born with natural desires for strong drink, and early becomes intemperate. In his thoughtful moments he loathes drink, and yet there comes upon him a force he is powerless to resist. So, too, the incontinence of parents brings into the world children inheriting morbidly susceptible natures—natures set like the hair-trigger to a rifle—ready to fall into shame at the slightest temptation.

Among beasts, birds, fishes, and reptiles each reproduces its own kind, and we have the fierce bravery of the lion, the treacherous ferociousness of the hyena, the sneaking of the panther, the slyness of the fox, the nimbleness of the squirrel, the mischievousness of the monkey, the lofty soaring of the eagle, the unerring aim of the fish-hawk darting for its prey, the sweet notes of the canary, the solemn hoot of the owl, the form and scale of the serpent and fish—all peculiarities are transmitted and perpetuated. In like manner man bequeaths to his offspring not only color and form, but tastes, appetites, and passions. If diseases of the body may be transferred to the

child by the parent, why not the diseases of mind and character?

It may not be pleasant or popular to speak of a devil, or of his having a kingdom and power; but I doubt if any man could go through the experiences of my past eleven years and not be thoroughly persuaded that there is one, and that he has numerous agencies actively employed recruiting for his kingdom from the ranks of the young.

I believe that there is a devil. Those who disagree with me in this may translate my language. All I ask is that they admit the vital truth on which I insist. Let my language be considered symbolical, provided the evils I denounce are regarded as *diabolical*. The devil would seem to take all these weak and susceptible points in our nature into careful consideration, and never attacks man but in his most vulnerable point. In his assaults also he always employs his most insidious and subtle forces.

We speak of youth as the plastic state—the period of all others when the human soul is most easily moulded and character formed. Youth is the seed-time. Maturity gathers in the crop. Youth is the fountain from which the waters of life flow. *If parents do not train and instruct their children, the devil will.* Whether parents deem it important to watch the child or no, there is one who deems it so important that he keeps a constant watch. *The devil stations a sentry to observe and take advantage of every point open to an evil influence.* He attacks the sensitive parts of our nature. He would destroy the finest and most magnificent portion of our being. The thoughts, imagination, and affections he is most anxious to corrupt, pervert, and destroy.

The inventive genius of the world combined cannot construct or design a mechanism to compare with the delicate, complicated, and mysterious construction of the human mind. Its possibilities, who can comprehend? Its power, who can measure? Air and sea have had to give up their mysteries. Lightnings which flash from one part of the heavens to another

have had to yield to superior human skill, and consent to be bottled up, and be transported in the darkness of a ship's hold across the ocean. The sun, moon, and stars have been measured, and each assigned its proper place in the firmament. The bowels of the earth have been explored and forced to give up their precious stores.

To prevent the development of this divine part of man the devil watches at his birth and stands by, as soon as a soul is born, to brand it as his own. The cunning and foresight of the prince of darkness to destroy human souls, to enlarge his kingdom, to increase the ranks of the lost, are only exceeded by the atrocity of the methods employed. He starts with the babe, and follows it with relentless zeal through life.

I unhesitatingly declare, there is at present no more active agent employed by Satan in civilized communities to ruin the human family and subject the nations to himself than EVIL READING.

Fill a clean, clear glass with distilled water and hold it to the light, and you cannot perceive a single discoloration. It will sparkle like a gem, seeming to rejoice in its purity, and dance in the sunlight, because of its freedom from pollution. So with a child. Its innocence bubbles all over with glee. What is more sweet, fascinating, and beautiful than a pure, innocent child? But put a drop of ink into the glass of water, and at once it is discolored. Its purity cannot easily be restored. So drop into the fountain of moral purity in our youth the poison of much of the literature of the day, and you place in their lives an all-pervading power for evil. A perpetual panorama of vile forms will keep moving to and fro before the mind, to the exclusion of the good.

Evil influences burn themselves in. Vile books and papers are branding-irons heated in the fires of hell, and used by Satan to sear the highest life of the soul.

The world is the devil's hunting-ground, and children are his choicest game. All along their pathway the merciless hunter sets his traps, and they are set with a certainty of a large

return. To corrupt a boy or girl, he knows lessens the chance for a pure man or woman. If at the beginning of life the mind and soul be defiled, he reckons that the youth will become in the community a sure agent to drag others down.

If anything can make the dwellers in perdition rejoice and call forth shouts of applause from all the imps of darkness, it must be the knowledge of the large number of youth turned from virtue's path by a licentious and criminal press during the past twenty-five years.

There is a special, determined effort being made to ruin the brightest and purest youth—the hope of future generations.

If I could drag out from their secrecy and expose to public gaze, or paint these agencies for evil in their true colors, I am sure no decent person would differ from my views. But I cannot.

I can only hope that I have made a good outline of their *effects* and *results*.

"By their fruits ye shall know them."

Let thoughtful minds reflect how much is involved in the fact that the boys and girls of to-day *must become* the men and women of to-morrow. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Dickens says, "As ye forge your chains, you must wear them." To debauch the mind of a child, to enslave its fancy, to pervert its taste from that which is holy, to create an appetite for strong drink, or lead it down to secret vices, is to curse its whole life, visit shame upon the family, put a blight on posterity, cast a burden on society, and send a weakened and corrupt man or woman into the future generation. The family, society, and State alike suffer.

Many philanthropists will cheerfully give a thousand dollars to aid an institution which provides for the support of the poor, or to a reformatory for depraved boys and girls, and yet will not give a thought or dollar to the advisability and work of closing the dens that make paupers and thieves.

If gambling saloons, concert dives, lottery and policy shops,

pool-rooms, low theatres, and rumholes are allowed to be kept open; if obscene books and pictures, foul papers and criminal stories for the young are allowed to go broadcast, then must State Prisons, penitentiaries, workhouses, jails, reformatories, etc. be erected and supported. Expensive courts and high-salaried officials must be employed at the taxpayer's expense, to care for those youths who are ruined, or to protect society against them.

Every boy seduced from an honest life is a candidate for public support. This will be either by lawless plunderings of the community, or behind prison-bars, where the State must put him to prevent his crimes.

Parents do not permit their children to make a playhouse of a sewer, nor to breathe its poisoned gases. It is not popular to set diseased meat before the public in any of our numerous hotels or restaurants. Infected clothing may not be offered for sale, much less hawked about the streets. Yet worse evils than these are tolerated and encouraged, even while they are scattering moral death and physical suffering among those whom it is the especial duty of every civilized government to shield and protect—the young.

It matters not whether it be the publisher of the grossest books, the keeper of the dive or gambling saloon, the lottery managers, or the editor of the blood-and-thunder story papers, half-dime novels, and cheap stories of crime—they are all, willingly or unwillingly, Satan's efficient agents to advance his kingdom by destroying the young.

A writer for one of the vile sheets published expressly for boys and girls, when chided by a friend about the character of his productions, replied, "It pays well. I work for money, and this is the easiest way to earn it."

Here we have a quite common specimen of character. A young man with a bright intellect and a collegiate education bends all his energies to make money—but at what a cost! Starting an immortal being on the road to ruin at the threshold of life, corrupting the stream at the fountain-head, sending an

influence into the community that must widen and extend for misery through many years, increasing rather than decreasing crime and shame and sorrow, perhaps forever—this is the work of a demon.

If some relic collector should chip off a piece of the cold marble figure of our lamented Lincoln as it stands in the rotunda of the Capitol at Washington, thus defacing that work of art, the newspaper press of the whole country would cry out against it. In unmeasured terms they would denounce the outrage. The indignation of the populace would be such that the vandal would not dare expose his trophy to view ; and yet many of the papers that would thus condemn this vandalism are marring figures of far greater importance—are scarring the minds of our children by their foul utterances, and thus destroying mechanisms finer and grander than the most marvellous products of human genius.

How divine the innocence of childhood, the simplicity of youth ! We read of our Saviour that " He took a little child, and set it in the midst of them, and said, Of such is the kingdom of heaven." To pour into the mind of the child the sickening details of the doings of the foul and criminal ; to load it with the slangy, slimy, senseless, trashy, and criminal " half-dime" novels and story papers, or to give ribald and blasphemous publishers and lecturers—the devil's sharpshooters —full license to assail the pure and ingenuous soul of the child, is to sanction a vandalism worse a thousandfold than the destruction of the choicest works of art.

We must study the requirements of childhood and youth. It is not enough to clothe the body and supply its food. We must consider the mind and watch its development. It is necessary that we be on the alert to head off the agencies of evil, and see that poisoned shafts are not thrown at our children in the privacy of home.

We must displace the evil with the good. This should not be by waiting for the evil to take possession, and then seeking to crowd it out, but by the parent's most earnest, patient, and

prayerful effort to store the mind early with good, so that there is neither taste nor place for the bad.

We assimilate what we read. The young mind develops with great rapidity. It absorbs and has a strong affinity for the sensational and exciting. If parents do not provide for this appetite, they need not be surprised if it be satiated from another source. Place a dry sponge upon a plate containing water, and soon the water is absorbed and the sponge is expanded. Sprinkle seeds of grass or flowers over the sponge, and soon these seeds will sprout and grow, every one after its kind. So surround the child with a corrupt literature, and the traits of character in the stories soon develop in the life of the child. As we sow, so must we reap.

Every child should have a Bible of its own. Then it should be early trained to love and reverence it as God's word. Let not the family Bible lie covered with dust or buried under silly or dissolute story papers. It should be an open book in every household.

No table or desk was ever large enough to contain at once God's holy word and a criminal or hurtful story. It is an indignity to Deity to allow the two to have place side by side, much more to allow the vile to displace the sacred in mind or thought.

Again, let parents spend more time reading good books to their children. Gather them together during the day and read to them some wholesome tale, history, or other work, that shall help satisfy the cravings of the expanding heart; that shall cultivate the taste and lay a healthy foundation upon which to build in after years.

I entered a quiet little home recently to call upon a friend, a mother of two children about six and eight years of age. She came down at once, just as she was, with an apology for not being dressed for the afternoon, saying she sat down to rest a few moments after dinner, and had been reading to her children, and they, becoming interested, had kept her nearly two hours. God bless such mothers! They are worthy of loving children.

No dress or finery could have made that mother more presentable to any sensible person. It spoke volumes—companion, teacher, helper, friend, and mother to these children.

The boy may go wild despite all such influences, and yet the chances are, even if he does, that the memory of such a mother will cause him to awaken, rise up and call her blessed.

As soon as the babe is born the duty of the mother is changed. A human soul is placed in her hands to care for, instruct, and bring up for the Master. A high and sacred duty. Fashionable society no longer should have a control over her. This gift from Heaven is not a small thing, to be intrusted to some ignorant and often vicious servant girl, but constant care is required to preserve its precious form. Should less care or zeal be manifested in later years to preserve it morally pure and strong?

What use has the mother for blasphemous or godless literature? Condense it all together, and it has not saved a soul from death, and it cannot. What use has the parent for the sickening details of crimes? All combined they have not made an honest or pure man, and they cannot. What use for the trashy boy and girl story papers? They have never made a grand heroic character in any child whom they have captivated. No, clear the home of these evils, as you would the seeds of disease. Exterminate them, or the probabilities are they will destroy the bright, pure being that God has given you.

Parents, ask yourselves which is of more importance, the moral purity, spiritual welfare, and the cultivated intellect of the boy or girl, or their temporary amusement, secured at the sacrifice of these higher attributes.

All the nobler qualities of the mind, the developments of the intellect, the nobility of character, the unlimited possibilities of the future, and the salvation of the soul are jeoparded when parents are indifferent as to what their children read.

THE words of Washington, as spoken in his Farewell Address, may well be read by every patriot of to-day. There occurs a

beautiful passage on political morality, which every true citizen living in this free republic would do well to lay to heart. He says :

" Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest of props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice ? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

" It is substantially true, that virtue or morality is a necessary spring of popular government. The rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundation of the fabric ?

" Promote, then, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion, it is essential that public opinion should be enlightened."

THE END.

APPENDIX.

"It is not generally known here that Simmons & Dickinson advertise and sell in New York, and perhaps other Eastern cities, for a single-number lottery to be drawn here on the 1st and 15th of every month. Such is the fact, however, for we have before us the New York *Herald* with such an advertisement, headed 'Old Reliable Kentucky State Lottery,' etc., and fixing the drawing for the 15th of this month. On that day (early in the morning) a ticket-holder, suspecting something wrong, went to the room on the south-west corner of Madison and Fifth Streets, this city, where Simmons, Dickinson & Co.'s drawings take place, and was informed by one of the commissioners that the drawing of the single-number lottery for that day would take place at 10 o'clock. Every fifteen or twenty minutes either the ticket-holder or a friend went to the door of the room, which had been locked, and looking through the key-hole, saw the wheel, with the ballots in it, standing in a line between the point of view and a front window. It was clearly not disturbed during the morning up to 10. 10, for it takes from one and a half to two hours to make a single-number drawing, and the wheel was seen every fifteen or twenty minutes as stated. At 10.10 A.M. the ticket-holder again went to the room, when he found entrance, and was told that the drawing had already taken place. He respectfully doubted the report, and justified his doubt by pointing to the wheel, with the ballots still in it and the dust on it, as it had been in the early morning, but he could get no other answer. He was promised a copy of the drawing at 1 P.M., but on applying at that time was told that instructions had been given not to let him see it."

On the 18th the list of drawn numbers appeared in the New York *Herald.* Affidavits were made to these facts, and filed with the Attorney-General of the State.

Now there are several points worth noting in this "o'ertrue tale." It would be easy to put only a certain number of tickets on the market, and only the reserved numbers in the wheel. We can't suspect anything of the kind, however, for these lottery Brutuses are "honorable men." The lottery grant under which Messrs. Simmons, Dickinson & Co. are operating gives no authority for a single-number lottery, and any such lottery drawn under it is in violation of the law, and subjects them to the penalties of the statute against gaming. Is that the reason why the drawing is not advertised, nor the tickets sold inside of the State?

If the lottery was not drawn here as advertised, fairly and openly, then the New York ticket-holders were duped. If it was so drawn, then Simmons, Dickinson & Co. are liable to prosecution. The list of numbers said to have been drawn in the lottery which took place here on the 15th instant, under the circumstances related, was advertised in the New York *Herald* of the 18th, with the names of the two commissioners attached. Perhaps they will rise and explain a little.

IN THE UNITED STATES COURT, DISTRICT OF KENTUCKY.

SIMMONS & DICKINSON
vs.
MURRAY, MILLER & Co.

Extracts from the deposition of R. H. Ramsey, Simmons & Dickinson's sworn commissioner, taken at Louisville, Ky.:

Q. State your name, place of residence, and occupation.

A. R. H. Ramsey, Covington, Ky.; occupation, lottery commissioner.

Q. How many years have you been connected with Simmons & Dickinson?

A. Ever since that firm has been in existence I have been in the employ of that firm.

Q. What are your duties as commissioner?

A. My duties as commissioner are to see that the drawing is properly conducted, to put the numbers in, to keep a record of the numbers as they are drawn, and certify to the drawing.

Q. Is it not a fact that you are sworn to see that the drawing is fairly conducted as commissioner?

A. To see that the drawing is faithfully conducted, faithfully and impartially drawn.

Q. Is it not true that, as commissioner of the drawings, you are supposed to and ought to know for whose benefit and what the drawing is; don't you certify to that effect?

A. No sir, I do not.

Q. Then you draw the lottery without knowing what it is for?

A. It is not my business to know.

Q. You are commissioner for these lotteries, one grant specifying you could draw a certain lottery, and the other that you could not, and you were drawing the lotteries and did not know what grant you were drawing under?

A. As I said before, it was none of my business.

Q. At what place did you meet the gentleman, and under what circumstances?

A. I met him at the office of Simmons & Dickinson, on the south-west corner of Fifth and Madison streets, in Covington about the time described, a gentleman came into the office, I think it was about seven and a half o'clock in the morning, not later than seven and a half o'clock, and made some inquiries in regard to the single-number drawing reported to take place that day. He asked me if the drawing would take place at that place, and at what hour. I stated to him that it would, and at ten o'clock.

Q. State under what circumstances you first saw the gentleman?

A. I stated that already.

Q. State it again.

A. Well, I did not know the gentleman when he came in, by name. As I said, there was a gentleman came in and made some inquiries in regard to the single-number drawing. I went off and hunted Mr. Dickinson, and presented the gentleman to him. We immediately made preparation to draw the single-number lottery between the time I told the gentleman and ten o'clock.

Q. Between what hours?

A. Between eight and half-past nine o'clock.

Q. You told the gentleman it would be at ten o'clock?

A. As I say, we were suspicious, and we changed the time.

Q. How do you know there are a hundred thousand numbers in the wheel?

A. Because I put them in.

Q. Do you put them in every drawing?

A. No, sir.

Q. How long since you counted those one hundred thousand numbers?

A. I have counted them myself but the once.

Q. Did you put them in?

A. Yes, sir.

Q. Have you counted them since you put them in?

A. No, sir.

Q. What time is it since you counted them and put them in?

A. I don't know; perhaps a year or a year and a half ago since the numbers were placed in the lottery.

Q. What time in the day do these single-number drawings take place?

A. Well, when we do not expect any trouble, the usual time is half-past twelve, commencing at half-past twelve; that is the usual hour.

Q. Who assists you in supervising these drawings?

A. Mr. Croninger is the other commissioner.

Q. You were both present during this drawing spoken of?

A. Yes, sir; sometimes Mr. Croninger is not there all the time of the drawing. He is a printer, also prints the drawings.

Q. Did any person witness the drawing on the day on which you drew between half-past eight and nine, besides yourself and Mr. Croninger?

A. No one at all.

Q. The doors were locked?

A. Yes, sir.

Q. No one could get in?

A. No one could get in.

Q. What lottery were you drawing at that time?

A. We were drawing the Kentucky State Lottery. We are furnished the schemes by the managers, and we draw the lotteries under these schemes. I do not know what grants.

Q. You have not known, then, for several years, under what grants they were drawing their single-number lotteries?

A. No, sir.

Are Simmons & Dickinson's combination lotteries honestly conducted and worthy of public patronage?

READ! READ! READ!

Extracts from letters written by Z. E. Simmons, of the firm of Simmons & Dickinson, to one of his former associates:

"DEAR BILL: Make it 32, 35, 47.

"Yours truly, Z. E. S."

"Please change 21 and 70 to something else.

"Yours truly, Z. E. S."

Copy from drawings issued by Simmons & Dickinson, August 25th, 1879:

"The subscribers, commissioners appointed to superintend the drawing of the Kentucky State Lottery, for the benefit of Henry Academy and Henry Female College, do hereby certify that the following are the numbers which were this day drawn from the seventy-eight placed in the wheel, viz., class No. 501,

for 1879, 45, 30, 59, 42, 37, 34, 3, 18, 27, 31, 19, 61, 44, and that the said numbers were drawn in the order in which they stand above.

"Witness our hands at Covington, Ky., this Monday, August 25th, 1879.

"R. H. RAMSEY,
"L. D. CRONINGER,
"*Sworn Commissioners.*
"SIMMONS & DICKINSON,
"*Managers.*"

And again:

"The subscribers, commissioners appointed to superintend the drawing of the Frankfort Lottery of Kentucky, for the support of the public school of the city of Frankfort, class No. 501, for 1879, hereby certify that the following are the numbers which were this day drawn from the seventy-eight placed in the wheel, viz., 45, 30, 59, 42, 37, 34, 3, 18, 27, 31, 19, 61, 44, and the said numbers were drawn in the order in which they stand above.

"Witness our hands at Covington, Ky., this Monday, August 25th, 1879.

"R. H. RAMSEY,
"L. D. CRONINGER,
"*Sworn Commissioners.*
"SIMMONS & DICKINSON,
"*Managers.*"

Is there any person who is possessed of any intelligence but that can plainly see that it is an impossibility for Simmons & Dickinson to draw two lotteries at the same time, in the same place, in the same class, and have the drawn numbers identically the same in each drawing, and in the exact order drawn? Is not this a palpable fraud?

Ticket-buyers in Simmons & Dickinson's "lotteries," carefully digest what is above written, and govern yourselves accordingly.

"The undersigned own exclusively every lottery grant in the State of Kentucky, and every drawing, circular, notice, or advertisement not signed with our firm name relates to a lottery not drawn at all, or, if drawn, it is done unlawfully and in violation of the law of the State and the decisions of the courts.

"MURRAY, FRANCE & CO.,
"*Managers and Owners of all Legalized*
"*Kentucky State Lotteries.*"

"*Notice.*

"As Simmons & Dickinson are advertising and drawing a lottery under a certain contract from the city of Frankfort, dated December 31st, 1875, and claiming the sole ownership of same, this is to notify all whom it may concern, that said contract is owned solely by the undersigned, as the records of the city of Frankfort will show, and I am in no manner connected with Simmons & Dickinson, and they are operating said lottery without authority from me and in violation of law.

"E. S. STEWART.
"LOUISVILLE, KY., November 21, 1879."

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